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The Eschatology of Acts and Contemporary Exegesis

By ROBERT H. SMITH

FOR half a century New Testament exegesis has stood at the center of a storm over eschatology, and the eye of this storm is not all calmness. Two different exegetes skillfully and deliberately lay open the same passage of Scripture and arrive at conclusions that collide head on. Scholars disagree not only concerning what the New Testament says but especially about what the New Testament means in its eschatological statements.

Assumptions and presuppositions naturally color conclusions. Every exegete has his hermeneutics. Fortunately there are not as many assumptions, methods, and hermeneutics as there are exegetes. So the controversy raging about New Testament eschatology is neither chaotic nor kaleidoscopic. Interpreters generally cluster about two poles of the eschatological axis. The basic lines are drawn as soon as answer is made to the question, "In what way are history and eschatology related?" To one camp, history and eschatology are diametric opposites. The other camp confesses God's revelation precisely in and through history and views eschatology as inseparably bound up with history.

This essay focuses its attention primarily on contemporary efforts to unravel the fabric of Lucan eschatology and especially the fabric represented by the Book of Acts. Since an exegete's attitude toward Luke and Acts is a good barometer of his attitude toward the eschatology of the entire New Testament, this paper may do duty as an introduction to a fundamental issue involved in New Testament eschatology in general.

HISTORY VS. ESCHATOLOGY

It is significant that Karl Ludwig Schmidt, one of the founders and chief protagonists of form criticism, was consciously indebted to a conception of Christianity which denigrated history. Schmidt's estimate of Luke-Acts was extremely low, since he was convinced that Luke had failed miserably to capture the essence of the Christian religion. With approval and no little relish the late professor quotes from Franz Overbeck what he calls an Anti-Lukas *in nuce*:

Nichts ist bezeichnender für die Auffassung des Lukas von der evangelischen Geschichte, sofern er darin ein Objekt der Geschichtsschreibung sieht, als sein Gedanke, dem Evangelium eine Apostelgeschichte als Fortsetzung zu geben. Es ist das eine Taktlosigkeit von welthistorischen Dimensionen, der grösste Exzess der falschen Stellung, die sich Lukas zum Gegenstand gibt. . . . Dem dritten Evangelisten ist sein Unternehmen, den Stoff der evangelischen Geschichte historiographisch zu gestalten, völlig misslungen — der Gedanke an sich war dilettantisch, kein Wunder, dass sich der Dilettant auch sonst verrät. . . . Und doch wird Lukas oft als gewandter Schriftsteller gepriesen. Er ist es auch, nur übt sich diese Gewandtheit an einem widerstrebenden Stoffe aus, und an diesem wird sie zu Schanden. Lukas behandelt historiographisch, was keine Geschichte und auch so nicht überliefert war.¹

At least the more extreme proponents of form criticism agree with Schmidt's valuation of history and with his depreciation of Luke-Acts. The rise of form criticism spelled the fall of Acts. The form critics assume that "the material of the tradition has no biographical or chronological or geographical value," that is, no historical value.² Contexts and editorial additions are discounted immediately. "In the beginning was the kerygma, the sermon."³ The primitive

¹ "Die Stellung der Evangelien in der allgemeinen Literaturgeschichte," *Eucharisterion: Studien zur Religion und Literatur des Alten und Neuen Testaments* (Göttingen: Vandenhoeck und Ruprecht, 1923), II, 132 f.

² E. Basil Redlich, *Form Criticism: Its Value and Limitations* (London: Duckworth, 1939), p. 62.

³ This quotation appears without credit in A. M. Hunter, *The Message of the New Testament* (Philadelphia: Westminster Press, 1950), p. 26, and in Redlich, p. 26, but the credit seems to belong to Erich Fascher, *Die Formgeschichtliche Methode*, p. 54.

preachers did not "relate the life of Jesus but proclaimed the salvation which had come about in Jesus."⁴ The distinction between salvation in Jesus and the life of Jesus corresponds to the distinction between eschatology and history.

Rudolf Bultmann, working independently, first spoke out for the form-critical method and point of view about the same time that Karl Ludwig Schmidt first broke into print on the subject. If anything, Bultmann's work is even more radical than Schmidt's. Vincent Taylor has observed that Schmidt's attitude toward the material itself is "conservative," while his rejection of the outline is "radical."⁵ The same author comments on Bultmann's *Die Geschichte der synoptischen Tradition* thus: "It would not be unfair to describe the work as a study in the cult of the conceivable. . . . The real charge against him is that he is kinder to the possibilities than to the probabilities of things." (Ibid., p. 15)

The dichotomy, history and eschatology, raises its head in Bultmann's work in the old familiar form, the historical Jesus and the Christ of faith. The preaching of the primitive church as we know it from Paul's letters and from Acts proclaims not the Jesus of history but the Christ of faith and of the cult.⁶ This is the earliest stage in the development of the synoptic tradition according to the classical formula of form criticism. Bultmann believes that the early Jerusalem Church soon began to collect traditions about the life of Jesus to illustrate the preaching and to meet other needs in the community. But he insists that the literary genre now known as the Gospel is a creation of the Hellenistic community. The thought of composing a gospel, a continuous, connected account of the life of Jesus, never occurred to the earliest church. The primitive community was an eschatological community and thus had no use for an historical account of the life of Jesus.⁷

In his Gifford Lectures Bultmann spells out the claim that the

⁴ Redlich, p. 64.

⁵ *The Formation of the Gospel Tradition* (London: The Macmillan Co., 1938), p. 13.

⁶ Rudolf Bultmann, *Die Geschichte der synoptischen Tradition* (Göttingen: Vandenhoeck und Ruprecht, 1931), p. 396. The new edition was not available when this article was written. Hereafter this work is cited as *Tradition*.

⁷ This entire paragraph is a summary of *Tradition*, pp. 393—396.

New Testament church is an eschatological rather than an historical entity. In his own clear words,

The New Covenant is not grounded on an event of the history of the people as was the Old Covenant. For the death of Christ, on which it is founded, is not a "historical event" to which one may look back as one may to the story of Moses. *The new people of God* has no real history, for it is the community of the end time, an eschatological phenomenon. . . . The consciousness of being the eschatological community is at the same time the consciousness of being taken out of the still-existing world. The world is the sphere of uncleanness and sin.⁸

Bultmann continues with the triumphant cry, "In early Christianity history is swallowed up in eschatology" (ibid., p. 37). All this is important for understanding Bultmann's view of Luke-Acts. For him the Third Gospel represents the zenith (or the nadir) of the development to which the tradition was subjected from the first: the revision and combination of single, isolated elements into a continuous and connected narrative (*Tradition*, p. 396). And Franz Overbeck's opinion of Luke-Acts quoted above is certainly consonant with Bultmann's own judgments. Luke is the New Testament author who has carried farthest the historicizing of the tradition which amounted to a perversion of the Christian religion.

In a section on "The Transformation of the Church's Understanding of Itself," Bultmann traces the development or degeneration of the conception of the church from its origin in earliest times to its low point in the Book of Acts.

The earliest church was conscious of being the eschatological people of God, who are divorced from the world and live in hope of the fulfillment. The delay of the parousia results not in a loss of this primitive consciousness but in a peculiar transformation, which Bultmann describes as follows: "*The transcendent character of the church* gradually comes to be seen not so much in its reference to the future as in its present possession of institutions which are already mediating transcendent powers in the present: a sacramental cultus and finally a priestly office."⁹ Elsewhere he writes:

⁸ *History and Eschatology* (Edinburgh: The University Press, 1957), p. 36. Hereafter this work is cited as *History*.

⁹ Rudolf Bultmann, *Theology of the New Testament* (New York: Charles Scribner's Sons, 1955), II, 112.

"By and large, the chief difference between Hellenistic Christianity and the original Palestinian version was that the former ceased to be dominated by the eschatological expectation and the philosophy of life which that implied. Instead there was developed a new pattern of piety centered in the cultus."¹⁰

Bultmann admits that the future reference is modified, not lost. The Christian life comes to be viewed "not as the demonstration of the new (eschatological) existence but as the condition for achieving future salvation." (*Theology of the N.T.*, p. 113)

The reference to the future is further modified by a relaxation of eschatological tension. Hope in eschatological fulfillment is not relinquished, but the fulfillment is pushed forward "into a time that lies in the indeterminate future" (*ibid.*, p. 114). When the church was sorely persecuted, the old consciousness of imminent fulfillment broke out again, as in Revelation and First Peter. But Bultmann asserts: "At the same time the Pastoral Epistles and Acts show that to a large extent Christians are preparing for a rather long duration of this world and that the Christian faith, losing its eschatological tension, is becoming a Christian bourgeois piety" (*ibid.*). In the Book of Acts eschatology and prophecy are used not to fortify hope in fulfillment but to make moral appeals. Impatient hope is rebuked and corrected (1:6) and is nowhere the viewpoint of the author. Neither in the Pastorals nor in Acts does Bultmann find a trace of the tension between the present and the future or of longing for the fulfillment.

Luke is guilty of representing the Christian Church as a new religion alongside of Judaism and the heathen religion. He conceives of Christianity as an entity of world history. So it happens that he alone of the evangelists attempts to write a life of Jesus in his Gospel. That Luke has written a history of the origin and early days of the church as a sequel to his Gospel shows that he does not believe that the church is the eschatological congregation and confirms the suspicion that he has surrendered the original kerygmatic sense of the Jesus tradition and has historicized it. Bultmann writes: "Whereas for the eschatological faith not only of the earliest church but also of Paul the history of the world had

¹⁰ *Primitive Christianity in Its Contemporary Setting*, trans. Reginald H. Fuller (London and New York: Thames and Hudson, 1956), p. 176.

reached its end, because in Christ the history of salvation had found its fulfillment and hence its end, according to the viewpoint of Acts, the history of salvation now continues. While for Paul, Christ, being the 'end of the Law' (Rom. 10:4), is also the end of history, in the thought of Acts He becomes the beginning of a new history of salvation, the history of Christianity." (Ibid., p. 117)

The transformation from the original eschatological tension is complete. As far as Bultmann is concerned, Luke has committed the unpardonable sin. He has sacrificed the eschatological meaning of the life of Jesus and the history of the church (ibid., p. 123). The tradition about Jesus has a paradoxical character, speaking simultaneously of the eschatological occurrence and of an historical event. In Luke-Acts the "paradox was resolved in favor of a theology of history which knows only a history of salvation unrolling as world history" (ibid., p. 126). On the other hand Christian Gnosticism sacrificed the reference to the historical event. The latter point of view is peculiarly congenial to Bultmann, who remarks on the "relative appropriateness" of Gnostic teaching: "In opposition to a historicizing of the eschatological occurrence, it expresses a legitimate interest of faith." (Ibid., p. 127)

Erich Dinkler consciously follows Bultmann and strenuously objects to the view of history and eschatology represented by Oscar Cullmann.¹¹

He presupposes variety of theological conception in the New Testament corpus and deals with the writings in regulation form-critical manner. Examination of the proclamation of Jesus leads him to the conclusion that Jesus offers "no theology of history but a soteriology of the eschatological man. The idea of history consists paradoxically in this: The end of history proclaims the redemption of man from history." (Ibid., p. 180)

According to Dinkler, Paul, in asserting that Christ is the end of history and that the Christian is a new creature, understands the old aeon and the new aeon not mythologically but existentially.

¹¹ "Earliest Christianity" in *The Idea of History in the Ancient Near East*, ed. Robert C. Dentan (New Haven: Yale University Press, 1955), p. 173, fn. 4, where the author comments, "My paper is somehow a constant dialogue with Cullmann's book," *Christ and Time*.

But the apostle is not consistent. He holds also the mythological and apocalyptic conception which looks for a cosmic catastrophe to destroy all evil and bring rescue to the believers. This second view is characterized by the expectation of the *parousia* following the plan of God. The early church and medieval theology almost without exception took up and developed this latter view, which is called by Cullmann *the* Biblical understanding. The existential conception, however, is more characteristic of the eschatological faith of earliest Christianity. The two conceptions are characterized by the watchwords *οἰκονομία* (plan of salvation) and *καιρός* (the decisive, the existential moment).

In both Mark and Matthew the delay of the *parousia* is felt to be a problem, and apologetic reflection has begun. The framework supplied by the Synoptists does not accord with the preaching of Jesus. "The sense of standing in the midst of the *καιρός* plainly is disappearing" (*ibid.*, p. 194). Matthew has departed farther than Mark. Nevertheless Dinkler writes of Matthew, "His perspective on time, which he developed mythologically into a final drama, was rather naive, that is to say, non-reflective." (*Ibid.*, p. 195)

Among the Synoptists Luke was the literary man, and with a grain of salt one may call him the historian of earliest Christianity. His avowed purpose was to record a portion of history. Such a literary endeavor was possible only in an age which reckoned with a temporal future.

The hidden motive of Luke-Acts is the idea that the Gospel must be preached in all the world before the *parousia*. Thus the present for Luke is a time for the unfolding of an economy of world history. The Christ event and the *parousia* bound this history. Luke also explains historical events by reference to cause and effect. "*The secularization of history in Christian theology begins with Luke*" (*ibid.*, p. 197). Luke's universalism is but one more sign of his secularization. In conclusion Dinkler takes a parting shot at Luke: "The transition from a time of the eschatological expectation of the imminent event has passed over into a time when the end of history and of the world is projected indefinitely into the future, and all this has taken place in Luke without any observ-

able disillusionment" (ibid.). In Acts the parousia is not imminent and has lost all theological import. "The Gospel is on the march throughout the world in an apparently unthreatened continuity of time." (Ibid., p. 200)

For Dinkler as for Bultmann the Johannine writings, the Gospel and the letters (with some abbreviation, emendation, and relocation), are the heroes of the eschatological conflict which they find in the New Testament. Dinkler makes the significant assertion that historiography was foreign to the unknown author of these writings and that they are "the last great protest of the early Christian attitude *against incipient early Catholicism*" [italics mine]. (Ibid., p. 202)

Perhaps the most vitriolic of all recent assaults on the good name of Luke flows from the pen of Philip Vielhauer. He states his plan and purpose quite plainly in these words: "Wir beschränken uns auf die Elemente der lukanischen Paulus-Darstellung, die ihn als Theologen charakterisieren, also vor allem, wenn auch nicht ausschliesslich, auf seine Reden, und gruppieren die theologischen Aussagen des Acta-Paulus um vier Themen: natürliche Theologie, Gesetz, Christologie, und Eschatologie, und vergleichen sie mit den diesbezüglichen Aussagen der Paulusbriefe."¹² The interest of this chapter is confined to his estimate of Lucan eschatology.

Vielhauer's words are direct, and his meaning is plain. In the Lucan portrait of Paul *fällt die Eschatologie aus* (ibid., p. 12). Whereas eschatology in the theology of the genuine Paul holds central position, eschatology in the Paul of Acts has become a *locus de novissimis*. What for Paul was the ultimate is for Luke the chronologically last. What Paul viewed as a qualitative relationship Luke construes as quantitative. The author's existentialist interpretation of eschatology and essential agreement with Rudolf Bultmann are apparent in this judgment: "Bezeichnenderweise wird das paulinische 'Schon jetzt' und 'noch nicht' nicht quantitativ aufgefasst, und ihre Verbindung nicht als zeitlicher Prozess allmählicher Verwirklichung verstanden. Es handelt sich um die paradoxe Gleichzeitigkeit von Gegenwärtigkeit und Zukünftigkeit des Heils, nicht um einen zeitlichen, sondern um einen ontologischen

¹² "Zum 'Paulinismus' der Apostelgeschichte," *Evangelische Theologie*, X (July 1950), 2.

Dualismus" (ibid.). Therefore he rejects Luke's *heilsgeschichtlich* presentation of Christianity as anything but Pauline.¹³

The sense of expectancy has disappeared from Luke's writing. The parousia is not only not imminent; its delay has long since ceased even to be a problem. Thus, according to Vielhauer: "Lukas ersetzt die apokalyptische Erwartung der Urgemeinde und die christologische Eschatologie des Paulus durch das heilsgeschichtliche Schema von Verheissung und Erfüllung, in dem dann auch die Eschatologie den ihr zukommenden Platz erhält." (Ibid., p. 13)

Vielhauer's anti-Lucan blast ends on a paradoxical note: "Der Verfasser der AG. ist in seiner Christologie vorpaulinisch, in seiner natürlichen Theologie, Gesetzesauffassung, und Eschatologie nachpaulinisch." (Ibid., p. 15)

In general Ernst Haenchen shares the view and position of Bultmann, Dinkler, and Vielhauer, although he does not air his opinions quite so extensively but merely adverts to his position in a few introductory paragraphs. The earliest Christians did not think historically; they awaited the early advent of the kingdom of God in the firm conviction that they were the last generation before the end of the world. The months and years which unexpectedly followed the resurrection had no theological importance for them. Only a new generation could write an "Acts of the Apostles" as Luke did.¹⁴

The Gospel of Luke already betrays its author as a Christian of the second generation. Haenchen seems to disagree slightly with Dinkler concerning Matthew and Mark. These authors, says Haenchen, have no literary pretensions and do not attempt to write a biography of Jesus. Moreover, both testify to the nearness of the end, although Matthew seems somewhat distressed at the delay so far. Haenchen summarizes: "Die eschatologische Naherwartung durchdringt bei ihnen noch den ganzen Stoff, auch wenn ein sie bezeugendes Wort wie Matt. 10:23 vielleicht nicht mehr im Sinn der Naherwartung interpretiert wird." (Ibid., p. 88)

¹³ On p. 14 Vielhauer quotes with joyous approval the dictum of Franz Overbeck which Karl Ludwig Schmidt, writing in 1923, found so congenial. It is quoted above, p. 642.

¹⁴ *Die Apostelgeschichte*, in *Kritisch-exegetischer Kommentar über das Neue Testament*, begründet von Heinrich August Wilhelm Meyer (Göttingen: Vandenhoeck und Ruprecht, 1956), pp. 87—91.

Luke differs essentially from the other Synoptists. He writes literature. He will be an historian, using sources, examining evidence, editing his materials carefully and arranging the whole artfully and in order. Haenchen quotes with approval the judgment of Ernst Käsemann: "Sein Evangelium ist in Wahrheit das erste Leben Jesu, bei dem die Gesichtspunkte der Kausalität und Teleologie berücksichtigt und psychologische Einfühlung, Sammlertätigkeit des Historikers und die Tendenz des Erbauungsschriftstellers in gleicher Weise spürbar werden." (Ibid., p. 85, n. 5)

The older generation understood John the Baptist as Elijah, the herald of the new aeon which was then dawning. For Luke, the Baptizer belongs to the old order. A time of salvation came in Jesus, but it was not the beginning of the eschatological end-time. It was an independent epoch that ceased with the Ascension. Then a period *post Christum* began — and it can last for a long time — which will end only with the return of Christ, of which Haenchen writes with just a shade of sarcasm: "Diese ist freilich nicht auf den St. Nimmermehrstag verschoben — Lukas ist ein gläubiger Christ. Aber sie ist doch so weit in die Ferne gerückt, dass die Eschatologie das letzte Kapitel der Lehre zu werden beginnt, anstatt sie ganz zu durchdringen." (Ibid., p. 90)

In all this Haenchen appears dependent on the work of Hans Conzelmann, who has done the most ambitious recent study of Luke-Acts from the general point of view here under discussion.¹⁵ Conzelmann begins with the form-critical assumption that the *Rahmen der Geschichte Jesu* is secondary. The bits of traditions embedded in the framework first occupied the form critics, who only later began to study the framework as an entity *sui generis*.

The author accepts the basic "insight" of form criticism: The gospels are essentially not biographies of Jesus but proclamation of the salvation event. The kerygma (eschatology) is not narrative (history). These are two separate quantities. History plays a greater role in Luke than in the other writers. At first the kerygma alone was handed down. In Luke the kerygma becomes the bits of stone in a new mosaic. The process of historicizing has begun, and this means simultaneous de-eschatologizing.

¹⁵ *Die Mitte der Zeit: Studien zur Theologie des Lukas* (Tübingen: J. C. B. Mohr, 1954); what follows is a summary of pp. 1—9.

The delay of the parousia causes Luke to reflect on the peculiar significance of the period of the church. It differs essentially from the time of Jesus, who is regarded as a historical phenomenon to whom Luke looks back. The time of Jesus is the valid realization and concrete picture of timeless salvation from which the church is to gain an understanding of its present and future.

Luke's reflection leads him to a schematization of history into three periods: the time of Israel, the time of Jesus, the time of the *ecclesia pressa* (in which patience is the cardinal virtue). Creation and parousia are the two boundary lines of history.¹⁶ Thus Luke has historicized what was originally eschatological in character. He has replaced the eschatological scheme of the two aeons with a threefold division of history.

Conzelmann next takes up Luke's handling of John the Baptist (*ibid.*, pp. 10—18, 85 f.). In the tradition (primitive eschatological kerygma) John is the boundary between the old and the new aeon. He not only announces the nearness of the Kingdom; he himself is the sign of its dawning. Luke makes John the interlude between two epochs in redemptive history which continues without interruption. It is not the end which comes with John but only a new stage in history.

The time of Jesus is an interim *sui generis* between the time of Israel and the time of the church (*ibid.*, pp. 146—180). Whereas Paul understands his own day as the eschatological time, Luke looks back to salvation in the past. Conzelmann comments:

Mit Jesus ist nicht die Endzeit angebrochen. Vielmehr ist im Leben Jesu in der *Mitte* der Heilsgeschichte das Bild der künftigen Heilszeit vorabgebildet—ein Bild, das jetzt unsere Hoffnung begründet, mehr: ein Geschehen, das uns die Vergebung und den Geist und damit den Eingang ins künftige Heil beschafft. Das ändert aber nichts an der Tatsache, dass Jesuszeit wie Gegenwart noch nicht letzte Zeit sind. Nicht, dass Gottes Reich nahe herbeikam, ist die frohe Botschaft, sondern dass durch das Leben Jesu die Hoffnung auf das künftige Reich begründet ist. Die Nähe ist damit zu einem sekundären Faktor geworden. (*Ibid.*, p. 27)

The same transformation of primitive eschatology is seen by Conzelmann in the way Luke treats the Holy Spirit (*ibid.*, pp. 80 ff.).

¹⁶ *Ibid.* Conzelmann elaborates on this scheme of history on pp. 128—145.

- The outpouring of the Spirit is no longer the dawn of the *eschaton* but rather marks the beginning of the long period of the church. Here Conzelmann restates, with just a little more finesse, the crude adage of Loisy: "Jesus promised the kingdom of God, but the church was all that came." In Conzelmann's own words: "Der Geist ist nicht mehr selber die eschatologische Gabe, sondern der vorläufige *Ersatz* für den Besitz des endgültigen Heils; er ermöglicht die Existenz der Gläubigen in der fortdauernden Welt, in der Verfolgung; er schenkt die Kraft zur Mission und zum Durchhalten" (ibid., p. 81). In other words, Luke has once again deschatologized and has taken originally eschatological material into the employ of his theology of history. The delay of the parousia
- forced Luke to develop, in contrast to the near expectation of the original hope, a secondary construction that reflects on the significance of the present time. The delay of the parousia is thus a constitutive factor in the transformation of the hope.

Also in his treatment of the kingdom of God and in his handling of Jerusalem, Luke shows that he has given up hope in an early parousia. In place of the primitive eschatology Luke offers an outline *von der gegliederten Kontinuität der Heilsgeschichte nach Gottes Plan* (ibid., p. 116).

- The final section of Conzelmann's *Habilitationsschrift* (ibid., pp. 181—206) brings forward new material.¹⁷ He discusses the
- church and the individual in Luke-Acts. The individual has no special place in Luke's historical scheme. He stands in the church, and that fact determines his position in a particular phase of history. Earlier he had stood in an immediate relationship with the salvation event. The problem of eschatology is solved for the individual by his being set into the church, which mediates to him through the message and the sacraments the Spirit, who is a substitute and compensation for salvation long delayed, making life in the interim tolerable.

Luke shows ethicizing and psychologizing tendencies in his treatment of man. He does not present the Christian life in "pneumatic" categories. Since he has relinquished hope in an end conceived

¹⁷ Erich Dinkler in his essay is more explicitly existentialist in his analysis of man and eschatology, but it is Conzelmann who shows that the existentialist interpretation of man involves a denigration of the view of man and the church found in Luke-Acts.

as imminent, Luke concentrates not on the coming of the Kingdom[•] but on the way to the Kingdom, to salvation. The proclamation tells us what is necessary for life on the way. Sin is also ethicized in the process.

Salvation and eternal life are future, just like the *eschaton*. Now the Christian possesses only the Spirit and the church. The forgiveness of sins now is the presupposition for entering into life later. The Spirit is the proof of present forgiveness, on the basis of which one can stand in the future Judgment.

In discussing Luke's view of the Christian life, Conzelmann observes: "Die Verschiebung der Eschatologie ergibt eo ipso einen Strukturwandel im ethischen Denken. Aus der Existenz in der eschatologischen Gemeinde mit ihrer Naherwartung wird nun die *vita Christiana*. Das Gericht bleibt Motiv, aber nicht mehr wegen seiner Nähe, sondern wegen seiner Tatsächlichkeit." (Ibid., p. 204)

Before proceeding to the opposing camp and its interpretation of eschatology and its valuation of Acts, we shall do well to make a pencil sketch of the foregoing, indicating the chief assumptions and conclusions which justify characterizing this checkered group as a single school of thought.

To a man they operate with form criticism as one of their chief tools. One of the presuppositions underlying the development of form criticism was an answer to the question of the relationship between eschatology and history. And the critics mentioned so far wield the scholarly scalpel until they arrive at a primitive form of the kerygma which is satisfactorily unhistorical and eschatological in character, content, and claim. Their premise is that the preaching of Jesus in its original form, discoverable by form criticism, is the eschatological norm. It is this they call the kerygma.¹⁸ The original kerygma underwent gradual transformation by incorporation into semibiographical and quasi-historical documents. Luke-Acts represents the climax of a process of historicizing, secularizing, universalizing, and rationalizing. Bultmann says of

¹⁸ Ethelbert Stauffer asks the question whether the end product of form criticism as practiced by Bultmann is "κήρυγμα oder βδελύγμα τῆς ἐρημώσεως." He does so in "Der Stand der neutestamentlichen Forschung" in *Theologie und Liturgie, Eine Gesamtschau der gegenwärtigen Forschung in Einzeldarstellungen*, herausgegeben von Liemar Hennig (Kassel: Johannes Stauda-Verlag, 1952), p. 101, thereby indicating the distance between schools.

the kerygma: "In early Christianity, history is swallowed up in eschatology" (*History*, p. 37). This school makes the charge that in Luke-Acts eschatology is swallowed up in history.

A constantly recurring note—which is supposed to explain completely the massive change wrought in the outlook of nascent Christianity in the space of a single generation—is the delay of the parousia. Jesus and the entire first generation of Christians waited with bated breath for the dawn of the kingdom of God. The pressing nearness of the parousia shaped all life and thought. Great expectation filled every Christian breast. As Christians of the first generation died and a new generation was born, the delay of the parousia posed a monumental problem which demanded explanation. Luke-Acts answered by substituting history for eschatology, by replacing the immediate confrontation of the event of salvation with the gift of the Spirit, mediated in the church and in the sacraments. For Luke-Acts and for his entire generation the parousia was no longer considered imminent. Nor was the parousia a matter of any real concern to them.

It is asserted repeatedly that only in an age when the parousia was conceived as far off could any kind of literary activity find a place in the church. And surely interest in the life and ministry (history) of Jesus could arise only when the end was no longer imminent. History is written for future generations (Haenchen, pp. 86 f.). The delay of the parousia "removed the inhibition upon writing which had operated while apocalyptic messianism was at fever pitch."¹⁹

The eschatology of this school tends also to be individualistic, personal, and noncorporeal. It is strictly anthropological in an existentialist way. Any thought that salvation and therefore eschatology might be events of cosmic significance is met with the rejoinder that such notions are apocalyptic, implying that they are Judaistic and distinctly sub-Christian. All this only confirms and justifies the opinion of T. W. Manson on the existentialist reinterpretation of the kerygma and Jesus: "It is easy to laugh at those who, a couple of generations ago, saw in Jesus a good nineteenth-century liberal humanist with a simple faith in a paternal deity.

¹⁹ Frederick C. Grant, *The Gospels: Their Origin and Their Growth* (New York: Harper and Bros., 1957), p. 33.

It is less easy to see the joke when the Jesus of history is a twentieth-century existentialist, a kind of pre-existent Heidegger."²⁰

HISTORY AND ESCHATOLOGY

The following pages summarize the general position and attitude of exegetes whose eschatology is integrated with what is usually called *Heilsgeschichte*. In the development of this section it is, of course, necessary to discuss their view of history.

The central message of the New Testament is an eschatological act of God in time, in history. Christianity, in contrast to paganism, is emphatically a historical religion. Some Christians bend the knee or bow the head at the words of the creed "And was incarnate," thus marking with fitting solemnity their recognition that Christianity does not have its roots either in general religious experience, or in some peculiar mysticism, or in an abstract teaching, but in a particular unique, unrepeatable event in history.²¹ "But when the time had fully come, God sent forth His Son, born of a woman, born under the Law, to redeem those who were under the Law." (Gal. 4:4)

The pagan man of the ancient world had no such concern for history. He felt himself to be bound up in the bundle of life with nature, carried along on the cycle of the seasons, and so focused his eye on the drama of the natural order in which life is recreated each spring.²²

The ancient Greeks were genuinely concerned with history. The idea of history as a science, a form of research, came into being in the Greece of the fifth century B.C.²³ But the Greeks saw history as an impervious, impersonal system with no room for the personal and purposive providence of the God of the Bible.²⁴

²⁰ "Present-Day Research in the Life of Jesus," *The Background of the New Testament and its Eschatology*, ed. D. Daube and W. D. Davies (Cambridge: the University Press, 1956), p. 220.

²¹ Sir Edwyn Hoskyns and Francis Noel Davey, *The Riddle of the New Testament* (London: Faber and Faber, 1947), p. 9.

²² G. E. Wright, *God Who Acts: Biblical Theology as Recital* (London: SCM Press, 1952), p. 24.

²³ R. G. Collingwood, *The Idea of History* (Oxford: Clarendon Press, 1946), p. 46.

²⁴ J. V. Langmead Casserley, *The Christian in Philosophy* (New York: Charles Scribner's Sons, 1951), p. 22.

Biblical man focused his attention neither on the cycle of nature nor on the closed harmony of the cosmos, but on what God had done, was doing, and was about to do according to his proclaimed purpose (Wright, p. 25). "The Greeks heard the eternal harmony of the spheres. The New Testament writers heard the march of universal history."²⁵

The historians of the Old Testament and the New Testament saw in the course of history no causal chain of an empirical or mechanical character. Rather history is the workshop of the heavenly Craftsman, and time is the means by which He achieves His saving purpose.²⁶ The whole Bible takes it for granted that the revelation of the Lord of history is given in and through history. God makes Himself known, says Casserley, "neither in the speculative flight of philosophers — for God is not a concept — nor in the secret illuminations of mystics — for God is much more than warm consolation for the devout — but in the rough-and-tumble of events — for God is the living God and by no means squeamish." (P. 230)

Common to both Testaments is the faith that God speaks and acts in history, that history is an "utterance of God" (*Theology*, p. 173). The New Testament, however, makes the unparalleled claim that the eternal God Himself is active in history as a historical figure, Jesus of Nazareth.²⁷ History possesses eschatological significance because God has revealed Himself in it as its Lord and Creator and Redeemer. Time is no enemy of God but the very means by which God works out man's salvation.²⁸ It has been said that the dominant theology today thinks of time as a form of

²⁵ Ethelbert Stauffer, *New Testament Theology* (New York: Macmillan, 1956), p. 76. Hereafter this work is cited as *Theology*.

²⁶ T. A. Kantonen, *The Christian Hope* (Philadelphia: Muhlenberg Press, c. 1954), p. 54.

²⁷ John Marsh, *The Fullness of Time* (New York: Harper and Bros., 1952), p. 139. Inclusion of a reference to Marsh does not mean that he is to be reckoned as a member of the school under discussion. His position is really ambiguous. He does not appear to be really sure himself where he stands on the relationship between history and eschatology.

²⁸ See Oscar Cullmann, *The Early Church: Studies in Early Christian History and Theology*, ed. A. J. B. Higgins (Philadelphia: Westminster Press, 1956), p. 144; Wright, pp. 42 f.

human sensibility, while the New Testament conceives of time as the form of divine activity. (*Theology*, p. 75)

The issue of the relationship of eschatology and history is basically the question of the relationship between God and history. Julius Schniewind writes: "That the Eternal, the Infinite, the Incomprehensible should make decisions, that He should be confronted by an either/or, that He should grant or withhold His presence, that He should show grace or wrath, that in other words God has a history, that there is a story of personal encounter between Him and man: these are things a philosopher could never admit."²⁹ That "God has a history" is the daring claim and firm pronouncement of this school of interpreters.

All serious efforts to interpret history begin with periodization. The philosopher Henry N. Wieman has declared: "The bomb that fell on Hiroshima cut history in two like a knife. Before and after are two different worlds. That cut is more abrupt, decisive, and revolutionary than the cut made by the star over Bethlehem."³⁰ However, Christian faith calls Christ the midpoint of history. A really profound theological insight is contained in the ordinary reckoning of time as B. C. and A. D.³¹

The life and death and resurrection of Christ marks the victorious fulfillment of Old Testament hope and the inauguration of the last things. All the time from the Fall to the empty tomb was a time of preparation and promise. From Easter and Pentecost onward the church lives in the new aeon. If anything transformed and shaped anew the life and thought of the primitive church, it was not the "delay of the parousia" but the eschatological acts of God in history, the resurrection of Christ and the outpouring of the Spirit on Pentecost. As Helmut Thielicke has written:

So könnte es also sehr wohl sein, dass der Terminirrtum der Urgemeinde und der vielen andern, die ihr bis zu Joh. Albr. Bengel in diesem "Irrtum" folgten, nur ein Schatten wäre, der vom echten

²⁹ "A Reply to Bultmann," *Kerygma and Myth: A Theological Debate*, ed. Hans Werner Bartsch, trans. Reginald H. Fuller (London: SPCK, 1953), p. 52.

³⁰ Roger L. Shinn, *Christianity and the Problem of History* (New York: Charles Scribner's Sons, 1953), p. 13, has this quote from Wieman.

³¹ See Cullmann, *Christ and Time* (London: SCM Press, 1952), pp. 17 ff., and Marsh, p. 155 f.

Lichte der Wahrheit geworfen sein würde: vom Lichte der Wahrheit nämlich, dass in der Auferstehung und Himmelfahrt Jesu Christi der entscheidende Sieg über Sünde und Tod bereits erungen *ist*, dass der Teufel wirklich schon wie ein Blitz vom Himmel herabgestürzt *ist* (Lk. 10, 18) und dass wir nun in dem epilogischen Zwischenstadium zwischen der vorläufigen und der endgültigen Machtergreifung leben.³²

Floyd V. Filson's book, *Jesus Christ the Risen Lord*, is but one in a chorus of voices which stress the centrality of the resurrection for the entire theology and life of the church. He writes: "The Christian faith is essentially a resurrection faith. Christian theology is essentially resurrection theology. . . . Certainly to the first disciples the resurrection was indubitable fact. It was the answer to all slander of Jesus and to all those who would reject him. It was the basis for all future faith, worship, thought, and witness."³³ For the earliest disciples "the Gospel without the resurrection was not merely a Gospel without its final chapter; it was not a Gospel at all."³⁴

Yet the old aeon continues apparently undisturbed and Christians still look forward to the parousia and the kingdom of God. To quote Thielicke again: "Andererseits bleibe ich aber kraft eines geheimnisvollen 'simul' auch Glied des alten Aeons. Denn Christus bittet den Vater nicht, dass er die Seinen aus der Welt wegnehme, sondern er bittet ihn, dass er sie aus der Verbindung mit dem Argen heraushalte (ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ, John 17:15), sind sie doch ebensowenig 'von' der Welt 'her' (im Sinne ihres Ursprungs, ihrer Bestimmung), wie er selber von der Welt ist, obwohl er in ihr wandelt (17:16)." (P. 68)

Thus the Christian lives in two ages simultaneously. In the period of the church the old and new aeons overlap. On the two ages Schniewind writes:

The distinction between the two ages differs radically from our popular distinction between time and eternity (= timelessness). It is a distinction between two different but overlapping periods

³² *Theologische Ethik* (Tübingen: J. C. B. Mohr, 1951), I, 559 f.

³³ (New York: Abingdon, 1956), p. 49.

³⁴ A. Michael Ramsey, *The Resurrection of Christ* (London: Geoffrey Bles, 1946), p. 7.

of time. The difference is a qualitative one, a difference between this *evil* age and the age to come. Such a notion takes very seriously the reality of sin and judgment. In this age of tribulation and death, of warfare with Satan, to live in the flesh means to wait, to hope, to believe, to groan. When Christ appears at the Last Day this age with all its sorrows will come to an end. (Schniewind, p. 79)

Christ is coming again to resolve the duality and the ambiguity of the present situation. This evil aeon will come to an end, and the new aeon will be revealed in all its power and glory at His parousia. Christ is not only the Redeemer and Lord but also the Consummator. He is the Consummator of the world because His resurrection marked the inauguration of the last things and because He will come to reveal what He has done and to pronounce judgment on the living and the dead.³⁵ "In Jesus the Kingdom of God came into being, and in Him it will be consummated."³⁶ Christ testifies of Himself, "Behold, I am coming soon, bringing My recompense, to repay every one for what he has done. I am the Alpha and the Omega, the first and the last, the beginning and the end" (Rev. 22:12, 13; cf. 1:17 f.).

In its eschatological teaching the New Testament, according to the view of *Heilsgeschichte*, contemplates no future that is timeless. God will not repudiate and obliterate time any more than He will reject and destroy the material earth and our bodies. Time is not the equivalent of fallenness or sinfulness, as some would claim. Before the fall God had already established night and day; that is, there was temporal succession in Paradise. Matthias Rissi has well summarized this point of view as follows:

The Creator is true to His creation, which has a bodily-temporal existence by His will. All spiritualizing of the eschatological hope, therefore, means disdaining the creation and the Creator's will. To be sure, sin has corrupted the form of the world and of man,

³⁵ Joachim Jeremias, *Jesus als Weltvollender* (Gütersloh: C. Bertelsmann, 1930), stresses the completed aspects of the consummation, while not overlooking the future elements; Willam Manson, "Eschatology in the New Testament" in *Eschatology* (London and Edinburgh: Oliver and Boyd, 1953), strikes a fine balance between the realized and the future aspect.

³⁶ Werner Georg Kümmel, *Promise and Fulfilment: The Eschatological Message of Jesus*, trans. Dorothea M. Barton (London: SCM Press, 1957), p. 155.

and therefore St. Paul says that "the form of this world passes away." But it will be created anew by the Holy Spirit. New creation means essentially a new body and a new time. . . . Faith in God as Creator presupposes the resurrection of the body in time.³⁷

The coming age, the new heaven and the new earth, will be no strangers to time any more than they will be enemies of the body. Walter Künneth writes concerning the cosmic dimensions of the Christian hope implicit in faith in the resurrection of Christ from the dead. He says:

Die Auferstehung Jesu wurde als ein Ereignis von kosmischer Weite und Tiefe erkannt. Ist sie von weltumfassender Bedeutung, wie die Beziehung zur Schöpfung, Natur, Geschichte zeigt, so schliesst die *Vollendung* der Auferstehungswirklichkeit notwendig die Auferstehung des *ganzen Kosmos* in sich. Die neue Welt umfasst gleichzeitig die neue Leiblichkeit des Einzelnen, und das Neuwerden des Kosmos. Eine neue Leiblichkeit gibt es auch nur im Zusammenhang mit neuer Zeit, neuem Raum und erneuerter Natur. Die Auferstehung des Kosmos ist die Vollendung der ursprünglichen Schöpfung Gottes zu einer neuen Schöpfungswirklichkeit, die der Erhaltungsordnungen nicht mehr bedarf.³⁸

In his essay "The Vision of History in the New Testament," in the collection entitled *Life in Christ*, Théo Preiss has put this same conception in striking language: "God is more materialistic than Marx."³⁹ He also writes: "Then will come a time which according to the profound word of the Apocalypse of Baruch will have no end. It will indeed be time and also space that are real, and there will be spiritual bodies more real than our poor reality of the present life. Let us not abandon to the Marxists the realistic pages of the Bible to delight ourselves only in the salvation of the soul."

- Far from opposing history and eschatology, the New Testament affirms that "eschatology is ultimate history. . . . And there really is another aeon, a new time-process and a new spatial order." (Schniewind, p. 89)

³⁷ *Zeit und Geschichte in der Offenbarung des Johannes* (Zürich: Zwingli-Verlag, 1952), p. 151.

³⁸ *Theologie der Auferstehung* (München: Claudius Verlag, 1951), p. 250.

³⁹ (London: SCM Press, 1954), p. 70, from which the next quotation also comes.

The New Testament is profoundly silent about the details of the new creation. Yet it is convinced of its continuity with the old world that passes away. The combination of reticence and conviction arises from the fact that this world of time and space is headed for the purifying and transforming fire of God's judgment (2 Peter 3:10-13). Yet this world is related to the next as a seed to a mature flower (1 Cor. 15:37 ff.). Stauffer says that the "Last Things are of necessity ineffable,"⁴⁰ and he refers to the practice of the early church of referring to the future in negatives. "The meaning that runs through all these negations is that the Creator says an eschatological 'no' to this world in all its sin and suffering and death." But God's last word is not destruction but new creation. "The new creation is God's 'no' to the troubles of this world, but it is also His 'yes' to His original purpose in creation."

Stauffer, whose New Testament theology is written in the key signature of doxology, is the fitting voice to close this section on the interpretation of history and eschatology. He hymns this prose poem: "Self-glorification comes to an end when every creature praises God's glory with united voice. . . . Then the whole cosmos is a temple of God and the new age one continual Sabbath. . . . The people of God will be a people of priests, and clouds of incense will ascend continually to heaven. . . . The people will fall down and offer sacrifice before His face. . . . *The antiphony of universal history leads into a symphonic doxology.* At last God has attained the *telos* of His ways: the revelation of the *gloria dei* achieves its end in the hallowing of His name." (Ibid., p. 231)

Very little has been said concerning the attitude of the *heils-geschichtliche* school toward Acts and its eschatology. This is readily understandable, however, since this school finds unity of eschatological outlook where the other school presupposes variety, diversity, and contradictions among the New Testament writers. Therefore Acts does not receive separate treatment. Differences of purpose and situation are taken seriously, but they see unanimity of theological conviction and viewpoint undergirding the entire New Testament. Thus Floyd Filson in the opening chapter of his extended essay argues the possibility and validity of a New Testa-

⁴⁰ *Theology*, p. 226; the other quotations in this paragraph are on pp. 226 f.

ment theology.⁴¹ In the second chapter, following the lead of his colleague G. Ernest Wright and taking a cue from Dodd's studies in the primitive preaching, Filson summarizes the entire theology of the New Testament on the basis of the sermons in Acts.⁴² Filson summarizes his second chapter with the words: "Thus, in the common core of the early Christian preaching, we have laid hold of the unity which marks the New Testament. The points of this outline underlie the whole New Testament and continually bind the New Testament together into a common witness to God's past, present, and future work in Jesus Christ." (Op. cit., p. 57)

Henry J. Cadbury has published an essay which is particularly interesting, since he cannot be said to belong to either of the two schools which have been discussed in this article.⁴³ Cadbury is a careful, very critical and independent historian.

Cadbury discovers in Acts three convictions of a primitive and even primary character: the resurrection, the parousia, and the Spirit. The accounts of the Ascension and of Pentecost constitute an elaborate frontispiece to the book. Much of the essay is an attempt to relate these events and themes.

Luke has an orderly mind and a strong belief in objective reality, habitually giving precision of time and place. Thus while a certain vagueness inevitably attaches to future eschatological events, the parousia would be conceived by Luke as geographically and chronologically definite. "There would be no vague or partial return." (Ibid., p. 310; cf. p. 316)

Concerning the amount of future eschatological reference in Acts, Cadbury writes:

The eschatological element in the Book of Acts taken by itself is often thought to be slight. That is of course partly because the book is mainly narrative. . . . What eschatology there is is tersely given — much of it merely in rubrics. This means that it is taken

⁴¹ Op. cit.; in fact, he speaks out for a *Biblical* theology and not only for a theology of the New Testament.

⁴² Besides Wright, op. cit., and Dodd, *The Apostolic Preaching and Its Development* (New York: Harper and Bros., 1944), Filson refers to an essay of Bo Reicke and to the *New Testament Theology* of Ethelbert Stauffer as fundamental for this section of his work.

⁴³ "Acts and Eschatology" in *The Background of the New Testament and Its Eschatology* (N. 20 above), pp. 300—321.

for granted rather than that it is slighted. . . . The writer had perhaps no reason to answer such questions as were the occasion for the extended treatment of 2 Thess. 2, 1 Cor. 15, or even of Mark 13 and parallels. What he does say on the subject is therefore all the more revealing than if it were specially motivated. (Ibid.)

Luke's treatment of the kingdom of God, the resurrection, and the Day of Judgment shows that he is not ignorant of eschatology as a welcome part of early Christian belief. Sparring with C. H. Dodd's reconstruction of early eschatology and the eschatology of Acts, Cadbury states quite firmly and frankly: "The Book of Acts does not spiritualize away the concrete eschatological hopes of Christianity nor on the other hand does it emphasize their imminence and urgency with the vivid details of apocalyptic. It retains, I am persuaded, the old and literal expectation but is satisfied to leave the time to God's ordering. It is true to the fundamental Jewish-Christian conception of religion as events in time sequence."⁴⁴

The New Testament writers are not unanimous in their view of the nearness of the parousia. The practical situation of the preachers rather than the delay itself is responsible for changing perspectives in early eschatology. The parousia was used as a motivating force. The writers emphasized variously the imminence or the preliminary events, depending on the particular situation. Luke is required by practical considerations to correct the over-expectant attitude by emphasizing the delay. But Cadbury continues: "The assurance of the final events of history is strengthened rather than weakened by Luke's acceptance of this delay. Not only the career of Jesus but the history of the early Church with which he supplements his Gospel are legitimate parts of the kind of assurance that is implied in the other gospels. But the present and past do not reduce the importance of the future, or much alter the nature of its expected fulfillment. The *eschaton* remains intact in the future." (Ibid., p. 321)

St. Louis, Mo.

⁴⁴ Ibid., pp. 315 f.; Cadbury continues significantly, "To remind us of this characteristic is the great service of Oscar Cullmann's *Christ and Time*, whatever one may think of some other features of his book."

An Historical Survey of Old Testament Theology Since 1922

By DELBERT R. HILLERS

(Concluded)

The Netherlands

The sole contribution of the Netherlands to modern Old Testament theology is the *Hoofdpijnen der Theologie van het Oude Testament* of Th. C. Vriezen, professor of Old Testament at the University of Groningen.¹⁰⁹ Opposing both the "mummifying process" of absolutizing the Old Testament as God's Word and the opposite fault of making it only man's word, Vriezen calls for a "theological Biblical criticism," and wishes in his book to bridge the gap between scientific Old Testament study and its use for practical, religious purposes.¹¹⁰ As is indicated by the title, *Hoofdpijnen*, he restricts his discussions to matters of major importance and omits what he considers items of purely historical interest. His presentation is systematic, resembling that of Sellin or Koehler.¹¹¹ Eissfeldt characterizes the book as a useful manual of Old Testament ideas and as abreast of the very latest modern research.¹¹² A new, enlarged edition appeared in 1955, and translations into German and French are planned.¹¹³

¹⁰⁹ Th. C. Vriezen, *Hoofdpijnen der Theologie van het Oude Testament* (Wageningen: H. Veeman & Zonen, 1949). For the following discussion the writer was dependent on the review of this work by Otto Eissfeldt, *Zeitschrift für die alttestamentliche Wissenschaft*, LXVIII (1956), 221—222, and on the account of it in Otto Eissfeldt, "Zur Neubesinnung auf die Biblische Theologie," *Zeitschrift für die alttestamentliche Wissenschaft*, LXII (1949 to 1950), 312—313.

¹¹⁰ Eissfeldt, "Zur Neubesinnung auf die Biblische Theologie," pp. 312 f.

¹¹¹ The six chief parts are: "(1) Der Charakter der AT Religion als Gemeinschaft des heiligen Gottes mit dem Menschen; (2) Gott; (3) Der Mensch; (4) Der Verkehr von Gott und Mensch; (5) Der Verkehr von Mensch und Mensch; (6) Gott, Mensch, und Welt in Gegenwart und Zukunft." (*Ibid.*, p. 313)

¹¹² Eissfeldt, "Review," p. 221.

¹¹³ H. H. Rowley, *The Faith of Israel: Aspects of Old Testament Thought* (London: SCM Press, 1956), p. 13.

France

The only Protestant Old Testament theology in the French language is that of Edmond Jacob, which appeared in 1955.¹¹⁴ Jacob's work is a systematic treatment reminiscent of that of Sellin or Koehler and is prefaced with a defense of this mode of presentation. It is Jacob's contention that already within the Old Testament there are theologians: the Yahvist, the Chronicler, the writer of Deutero-Isaiah. Therefore integration of the Old Testament into a systematic framework is not necessarily doing violence to its content (p. 10). The Old Testament is one book and presents one religion; all its strands are summed up in Christ (p. 11). It is impossible to oppose the history of Israel's religion to Old Testament theology. Both are historical and descriptive disciplines, one showing the variety of the history and the other its unity (p. 24). Despite his words about the centrality of Christ, then, Jacob considers Old Testament theology as a very limited historical discipline which does not deal with the question of validity.¹¹⁵

Jacob's method is to rearrange the materials of a history of religion into a systematic scheme. He purposely confines himself to a treatment of God and His relation to the world and to man, leaving out Old Testament piety and ethics (p. 26). The main aspect of the Old Testament view of God, he asserts, is that He is a living God. The two great themes are the presence of this living God and the action of God.¹¹⁶ With this central idea Jacob is able to give what is perhaps a better account of the anthropomorphisms of the Old Testament than other writers (pp. 30 ff.). The ample bibliographies which Jacob lists reveal his thorough acquaintance with the literature in the field and increase the value of the book.

Jacob's work resembles that of Koehler (whom he quotes often and approvingly) in method and spirit. Criticism of it, then, would

¹¹⁴ *Théologie de l'Ancien Testament*. An English translation has appeared since this article was prepared, under the title *Theology of the Old Testament*, translated by Arthur W. Heathcote and Philip J. Allcock (New York: Harper and Brothers, c. 1958).

¹¹⁵ "... le présent ouvrage . . . n'a nullement la prétention d'être un 'compendium' des valeurs permanents ou chrétiennes de l'Ancien Testament." (Page 26)

¹¹⁶ "Dire de Dieu que c'était un dieu vivant, c'était la réaction élémentaire et primordiale de l'homme devant l'expérience de la puissance. . . ." (Page 29)

follow that directed against Koehler.¹¹⁷ The disadvantages of a systematic treatment become especially apparent in Jacob's treatment of the notion of revelation through history. He develops this idea at some length (pp. 149—163), but his scheme of systematization prevents him from carrying through this principle in the rest of the book. When analyzed, the scheme of organization around the presence and action of God turns out to be another way of stating the old division theology, anthropology, soteriology.¹¹⁸

Old Testament Theology in the Roman Catholic Church

The theology of the Old Testament, like Biblical theology in general, had been treated very little by Roman Catholic scholars.¹¹⁹ The state of affairs after World War I, however, produced a reaction in the Roman Church parallel to that in the Protestant churches.¹²⁰ In 1943 Pope Pius XII issued the encyclical *Divino afflante Spiritu*, in which he encouraged Biblical studies, asking that primary attention be given not to historical, archaeological, and philological matters, but to the theological content of the various books. The admonition of the Pope to scholars that they should "confirm the Christian doctrine by sentences from the Sacred Books and illustrate it by outstanding examples from sacred history"¹²¹ has been heeded by three Roman Catholic scholars who have produced full-scale Old Testament theologies.

The *Theologia Biblica* of F. Ceuppens, a Latin work covering the entire Bible in four volumes, is not a Biblical theology in the ordinary sense of the term but rather an attempt at establishing

¹¹⁷ Supra, p. 586.

¹¹⁸ Part One of Jacob's book, "Les aspects caracteristiques du Dieu de l'Ancien Testament," is theology proper; Part Two, "L'Action du Dieu de l'Ancien Testament," includes the nature and destiny of man (anthropology), and Part Three, "Contestation et triomphe final de l'action de Dieu," covers what is usually covered under Soteriology.

¹¹⁹ P. van Imschoot, *Théologie de l'Ancien Testament* (Tournai, Belgium: Desclée, 1954), I, vii.

¹²⁰ "The trends in Roman Catholic theology, like those which we are to see in Protestant and Orthodox theology, obviously reflected an awareness of the perilous state of the world and especially of Western civilization as revealed by the wars and revolutions of the day." (Latourette, p. 1362)

¹²¹ Pius XII, *Divino afflante Spiritu*, printed in translation in *Theology of the Old Testament*, by Paul Heinisch, translated from the German by William Heidt (Collegeville, Minn.: Liturgical Press, c. 1955), pp. 431—455.

the doctrines of the church from the Scripture.¹²² Following quite literally the instructions of the pope, the author sets himself the task of "aiding the professor of dogmatic theology in establishing the scriptural basis of his theses," and in doing so follows the order of the *Summa Theologia* of St. Thomas Aquinas.¹²³

The theology of Paul Heinisch, first published in 1940 as part of the *Bonner Bibel*,¹²⁴ bears a much closer resemblance to Protestant works of the modern period. Encouraged by the papal encyclical on Bible studies, the author aims to present "the legitimate religion of Israel" (p. 3) as that which is fundamental and permanent, in contrast to the transitional portions of Old Testament belief (p. 5). A history of Israel's religion, on the other hand, presents what actually was believed and practiced. These data, and data from comparison with other religions, are also a part, though subsidiary, of an Old Testament theology (p. 5).

Heinisch's book is organized on a rather rigidly systematic plan, and this, together with the fact that at times dogmatic considerations control his views, constitutes the weaknesses of the book. The three traditional divisions theology, anthropology, and soteriology recur, and the titles of some of the sections are "Proofs for God's Existence," "God's Transcendent Perfection," "God, the First Mover," and "Immortality of the Soul." Without being as explicitly Thomistic as Ceuppens, Heinisch seems nevertheless to be much influenced by Thomistic categories and Greek thought forms in general. He quotes the Book of Wisdom often, and this can lead him to a distortion of Old Testament thought, as in the following section on the proof for God's existence: "When with evident reference to the meaning of the name Yahweh the author of the Book of Wisdom censured those 'who through the means of visible things are unable to know him who is (*ton onta*), or through meditating upon the work fail to recognize the workman,' he was contrasting the 'One who is' with all created things."¹²⁵

¹²² F. Ceuppens, *Theologia Biblica* (Rome: Marietti, 1938), 4 vols. The writer was dependent for information about this book on the review by Stanislas Lyonnet, *Biblica*, XXXVII (1956), 490—494.

¹²³ Lyonnet, p. 490.

¹²⁴ Heinisch, p. vi.

¹²⁵ Cf. the description of God as an *ens a se* and the proof of this from the Tetragrammaton. (Page 44)

The argument here seems strongly Greek rather than Hebrew. Despite the author's acceptance of the necessity and validity of historical study of the Bible, he at times ignores its results without specifically challenging them, and his own conclusions, whatever their validity, are weakened by what appears to be question begging.¹²⁶ The criticisms applied to the systematic treatments of Sellin and Koehler¹²⁷ apply with special force to the work of Heinisch.

The third Roman Catholic author to undertake a theology of the Old Testament is P. van Imschoot, who issued the first volume of a projected two-volume work in 1954.¹²⁸ In general his work, though also inspired by the encyclical of Pius XII (pp. viii, ix), is less consciously Roman Catholic than those of Heinisch and Ceuppens. It bears a stronger resemblance to the objective works of Koehler and Sellin.¹²⁹ Van Imschoot is more conscious of the development of Israel's religion than Heinisch and declares that the Old Testament religion was intended for a "hardhearted" people and thus has not only gaps but imperfections and temporary concessions to a churlish people (pp. 2 f.). Although he declares his intention of organizing the Old Testament doctrines according to their function in the New (p. 4) and adopts the familiar three-fold division of traditional Christian dogmatics (p. 5), he nevertheless insists on the necessity of taking account of the historical context and the steps of revelation, lest one falsify the thought of the writer (pp. 3 f.). Admitting that the Old Testament is often more interested in a religion of the heart than in a theology, Van Imschoot nevertheless defends theological treatment of its ideas by arguing that particularly in the prophetic books one finds certain "categorical affirmations" about God and His metaphysical

¹²⁶ For instance, in the section on the holiness of God (p. 70) he ignores what the history of religion would say about the incident of Uzzah touching the ark; the fact that God appeared to the patriarchs in various places is a proof of His universal character; the creation account and the Cain and Abel story are proofs that God was considered as good and loving from earliest times. (Pages 77, 92)

¹²⁷ *Supra*, pp. 584—586.

¹²⁸ Van Imschoot, p. viii. The first volume contains *Theology Proper*; the second will contain *Anthropology* and *Soteriology*.

¹²⁹ Van Imschoot acknowledges his great indebtedness to the works of those German scholars. (Page 5)

attributes and morals. These can be extracted and permit a systematic treatment.¹³⁰ (Page 4)

OLD TESTAMENT THEOLOGY IN ENGLAND

In general it may be said that the same factors which operated to encourage the resurgence of Biblical theology of the Old Testament in Europe produced the modern discussion of the subject in Britain. After World War I and in even greater measure after World War II, English theologians began to question the humanistic faith of the liberals, forced by economic calamity and political chaos to concede that history is no continuous upward evolution.¹³¹ But although the interest in theology and the discussion of Biblical scholarship were vigorous in Britain, neither the Scots nor the English moved so far from 19th-century patterns as had some on the Continent.¹³² The reason for this typically British moderation may have been the fact that Britain experienced neither so severe a defeat as did Germany in the First World War nor an anti-Christian and anti-Semitic movement such as Nazism. The theological debate which had risen from an existential concern on the Continent was carried on in Britain simply as a result "of the dust it was raising in Germany."¹³³ Some of the force of Barth's impact was lessened by the fact that the Congregationalist theologian P. T. Forsyth had to some extent anticipated Barth and made him unnecessary for British theologians.¹³⁴ Thus discussion of Old Testament theology in Britain was neither as lively nor as productive as that on the Continent.

Though not full-scale theologies of the Old Testament in scope or purpose, the works of W. J. Phythian-Adams may be considered to have begun British discussion of Old Testament theology. They

¹³⁰ Mention should be made of the outstandingly complete bibliographies and footnote references to pertinent literature. These increase the value of the book for the student. As an indication of the spreading popularity of theological study of the Old Testament in Europe, one may note the work of the Italian scholar G. Berini, who in 1953 published *Le Preghiere penitenziali del Salterio*, and of the Spaniard, F. Asensio, who has contributed a study of the doctrine of election *Yahveh y su Pueblo* (1953). (Rowley, p. 13)

¹³¹ Cf. Herbert F. Hahn, p. 238.

¹³² Kenneth S. Latourette, pp. 1387—1388.

¹³³ Emil G. Kraeling, p. 178.

¹³⁴ Latourette, p. 1388.

are particularly important because they stress the idea of revelation through history, which was to become very important for other British theologians. In three small books,¹³⁵ Phythian-Adams aimed both to show the historicity of much of early Israelite tradition and to show the history of Israel as one in which "is revealed uniquely the existence of a Divine Purpose, working in and through the Chosen People towards a consummation determined before all the ages."¹³⁶

Another work demonstrates a concern for something more than a mere historical and comparative study of Old Testament religion, but is of limited scope and was not intended as an Old Testament theology.¹³⁷

One of the most important contributions to Old Testament theology in Britain was made by H. Wheeler Robinson, who discussed the nature of the discipline¹³⁸ and had nearly completed the prolegomena to a theology at the time of his death.¹³⁹ In the earlier essay he emphasized the strong sense of corporate personality among the Hebrews. This, he said, made history for them the supreme revelation of God (p. 304). "If such a people were to know God, it would be through the concrete experience of living rather than by any intellectualistic construction" (p. 303). Robinson opposed such terms as "monotheism," "omnipotence," and the like, as suggesting modern and intellectualistic thought patterns (p. 308). In his longer work on revelation in the Old Testament, he further develops the idea of a revelation through history. God makes known His divine will which is to be performed in the particular concrete situation and also threatens or promises divine activity

¹³⁵ W. J. Phythian-Adams, *The Call of Israel* (London: Oxford University Press, 1934). *The Fulness of Israel* (London: Oxford University Press, 1938). *The People and the Presence* (London: Oxford University Press, 1942).

¹³⁶ Smart, p. 132. See n. 5, above.

¹³⁷ Norman H. Snaith, *The Distinctive Ideas of the Old Testament* (London: Epworth Press, 1944). The ideas discussed are the holiness of God, the righteousness of God, salvation, the covenant love of God, the election love of God, and the spirit of God, plus an account of how these ideas are resumed in the New Testament.

¹³⁸ "The Theology of the Old Testament," in *Record and Revelation*, ed. H. Wheeler Robinson (Oxford: Clarendon Press, 1938), pp. 303-348.

¹³⁹ *Inspiration and Revelation in the Old Testament* (Oxford: Clarendon Press, 1946).

to be realized in the concrete situation.¹⁴⁰ It is significant that despite this emphasis on history Robinson would not have written his theology along a historical outline but in a systematic fashion comparable to that of Koehler.¹⁴¹

C. H. Dodd's tiny work *The Bible Today* (Cambridge: University Press, c. 1946) is important, not as an Old Testament theology but for its re-emphasis on the importance of history and for its suggestion as to how this idea could help solve the problem of the validity of the Old Testament for modern life. Observing that both Nazism and Marxism are based on an interpretation of history and that the Western democracies have nothing similar (pp. 122—124), Dodd turns to the idea of revelation through history as basic to the Old Testament. "We have learned from the prophets how the Word of God makes history when it comes to a man as the meaning of the facts of his experience and through his response gives a new direction to events" (p. 57). This experience of the Old Testament prophets is paralleled by the New Testament encounter with the risen Christ, and the apostolic witness is similar to the prophetic Word in providing an interpretation of historical events (pp. 103 f.). And now the church repeats in its services words and actions which recall God's acts and make them contemporary. Believers are confronted with redemptive history culminating in Christ and lay themselves open to God's Word of judgment and renewal there spoken (pp. 158—162). Thus Dodd outlines an approach which could be used in discussing the validity of the ideas presented in an Old Testament theology.

The nearest thing to an English theology of the Old Testament is Rowley's lecture series on Old Testament topics.¹⁴² Though admittedly incomplete, this work is nevertheless a fairly comprehensive survey of Old Testament ideas (p. 9). Here again is found the typically British emphasis on history as a medium of revelation, but with important qualifications. Rowley holds that

¹⁴⁰ Robinson, *Inspiration and Revelation*, p. 106. Cf. Norman Porteous, "Old Testament Theology," in *The Old Testament and Modern Study*, ed. H. H. Rowley (Oxford: Clarendon, 1951), pp. 333—337.

¹⁴¹ Robinson, "The Theology of the Old Testament," pp. 321—348.

¹⁴² H. H. Rowley, *The Faith of Israel: Aspects of Old Testament Thought* (London: SCM Press, 1956).

history alone is not the most important medium of revelation but that other factors enter in (p. 20). Rowley insists very strongly on maintaining objectivity and not yielding to allegory in interpretation (p. 14). Nevertheless he is concerned with trying to show the permanent worth of the ideas he discusses. The argument used to establish the validity of Old Testament ideas is that if we leave out divination, the Old Testament media of revelation (history, human personality, and nature) are still valid (p. 47). Rowley does not demonstrate just how this insight in any way establishes the validity of the *content* of the revelation. In the body of the work Rowley's method is critical and historical. He does not choose one central idea but in general follows the outline: God, man, and salvation (p. 20). A certain overemphasis on the prophets can be detected in the work.¹⁴³

In addition to the above-mentioned works, Norman Porteous and Christopher North¹⁴⁴ have contributed brief discussions of the nature of Old Testament theology. It is evident that thus far British contributions to this field have not been of the scope or significance of the works of continental theologians. However, the British emphasis on revelation through history has helped to make clear the nature of revelation in the Old Testament and has suggested a way of relating this revelation to the modern situation.¹⁴⁵

OLD TESTAMENT THEOLOGY IN AMERICA

America has made very little contribution to the field of Old Testament theology either in the older or in the modern period. As James Smart observed almost caustically: ". . . so far as America is concerned, it would hardly be true to speak of the death and rebirth of Old Testament theology, since there is reasonable doubt whether the subject has ever been properly alive in these regions."¹⁴⁶ In contrast to the depletion of Europe's resources by

¹⁴³ Rowley is able to dismiss an idea by saying, "But these do not stand in the prophetic teaching." (Page 63)

¹⁴⁴ Porteous, pp. 315—345. C. R. North, "Old Testament Theology and the History of Hebrew Religion," *Scottish Journal of Theology*, II (1949), 113—126.

¹⁴⁵ Cf. Hahn, p. 244.

¹⁴⁶ Smart, p. 2.

the great wars, 20th-century America has experienced phenomenal population growth and increase in wealth.¹⁴⁷ Thus, though there have arisen American offshoots of neo-orthodoxy and similar movements, the reaction to liberal thought has not been so profound as that experienced in Europe.¹⁴⁸

The first attempt at a comprehensive treatment of Old Testament theology¹⁴⁹ was intended as a manual for preachers making available "the resources of the Bible as modern scholarship has enabled us to appreciate them" (p. 3). It covers both the Old and the New Testament. Burrows proposes as a criterion for the normative character of the Biblical ideas "the authority of superior knowledge" (p. 8), or the *testimonium internum Spiritus Sancti* (p. 42). Burrows is conscious of the dangers of a systematic treatment¹⁵⁰ but states that his purposes demand such an outline. He hopes to overcome the disadvantages by giving a chronological account of the development. (Page 16)

Although Burrows' book is interesting both as the first American work in this field and as an original attempt to combine the theology of both Testaments, it suffers from several serious weaknesses. The first is Burrows' use of a rigidly evolutionary scheme of development of ideas, adopted from an older criticism which is quite thoroughly discredited today.¹⁵¹ With this approach, and with the task of combining the Old and New Testaments in one medium-sized book, Burrows is led to slight the Old Testament, and the work suffers from superficiality, part of which may be excusable on the ground that it was intended as a textbook.¹⁵²

A more thorough treatment of Old Testament theology is the

¹⁴⁷ Latourette, p. 1410.

¹⁴⁸ Heick and Neve, II, 330—334.

¹⁴⁹ Millar Burrows, *An Outline of Biblical Theology* (Philadelphia: Westminster Press, 1946).

¹⁵⁰ "The most regrettable consequence of such a treatment is the loss of the majestic, dramatic sweep of the divine revelation in history as presented in the Bible" (p. vii).

¹⁵¹ Burrows adopts the principles found in Fosdick's *Guide to Understanding the Bible*. For a discussion of the inadequacies of these principles cf. Eichrodt's "Review," etc. See n. 38, above.

¹⁵² Ibid., p. 1. Cf. Kraeling, pp. 260 f., 276; cf. also Hahn, p. 247.

work by Otto J. Baab.¹⁵³ Feeling that the modern emphasis on critical analysis of the Bible has produced confusion and indifference toward it, Baab wishes to integrate Old Testament ideas and to show the meaning and abiding value that they possess (pp. 77 f.). The work of the historian of religion is "relatively meaningless for modern life" (p. 19). Theology of the Old Testament must go beyond history and attempt to show the validity of its ideas. Baab believes this can be done by demonstrating the genuineness of Israel's religious experience. (Pages 22, 251)

Baab's plan of organization is a systematic one, with slight variations from Koehler and Sellin.¹⁵⁴ He deliberately avoids being controlled by a New Testament point of view (p. 269). In a final chapter Baab returns to the task of establishing the permanent worth and normative character of Old Testament ideas. He tries to prove this from the unity of the Old Testament, its distinctive character over against its environment, and from applying the tests of philosophy, history, and psychology to Israel's religious experience of God, man, and creation. (Pages 259—268)

Baab's emphasis on the religious experience of Israel is the most original insight in his work — and its major weakness. In the end he is compelled to admit that the validity of Old Testament ideas cannot be argued in this way, and the book has received the most severe criticism just on this point.¹⁵⁵

The most prolific American writer on the nature of Old Testament theology is G. Ernest Wright, who has developed his idea of the task of the discipline in a series of small studies published between 1946 and 1952.¹⁵⁶ Wright is opposed to a systematic

¹⁵³ *Theology of the Old Testament* (Nashville: Abingdon, c. 1949). The first chapter of this book is mostly a reproduction of an earlier essay of his titled "Old Testament Theology: Its Possibility and Methodology," in *The Study of the Bible Today and Tomorrow*, ed. H. R. Willoughby (Chicago: University of Chicago Press, 1947), pp. 401—418.

¹⁵⁴ Divisions are God, Man, Sin, Salvation, Kingdom of God, Death and the Hereafter, and Evil.

¹⁵⁵ "In the last analysis this faith is not arguable. Its identification as the central passion and driving force in Biblical religion and in subsequent Jewish-Christian history is sufficient argument" (ibid., p. 64). Cf. Porteous, p. 334. See n. 12, above.

¹⁵⁶ *The Challenge of Israel's Faith* (London: SCM Press, 1946); *The Old Testament Against Its Environment* (London: SCM Press, 1950); *God Who*

treatment of Old Testament ideas, since he feels that the rubrics of systematic theology are too abstract and universalized to fit the Biblical point of view. "I should say rather that we must first ascertain the central interest and methodology of the Biblical writers and define Biblical theology accordingly."¹⁵⁷

Since the Bible, from Wright's point of view, is more the acts of God than the Word of God, he defines Biblical theology as "*the confessional recital of the redemptive acts of God* in a particular history, because history is the chief medium of revelation."¹⁵⁸ This credo is also the element which holds the two Testaments together, since the center of the New Testament and of Christian theology is not the words of Christ but God's act in Christ.¹⁵⁹ The faith of Israel was based from the beginning not on a numinous awareness of nature but on historical event, and the New Testament credo as distilled from the kerygma is identical with the Old Testament creed.¹⁶⁰ The chief task of Biblical theology is to expound the meanings and implications of the Biblical credo.¹⁶¹

Wright acknowledges his dependence on the works and ideas of Eichrodt, Dodd, and Von Rad.¹⁶² Yet, though Wright's proposed approach has been anticipated, he has outlined this sort of method more fully than any other writer. He has not yet written a full-scale theology, but the outline for one proposed in *God Who Acts* (pp. 107—128) and the brief summary of Old Testament thought in *The Interpreter's Bible*¹⁶³ serve to indicate the direction he would take and the problems he would face. In his earliest work on the subject, Wright had spoken of "the central propositions of Israelite

Acts: Biblical Theology as Recital (London: SCM Press, 1952); "The Faith of Israel," in *The Interpreter's Bible*, I (New York: Abingdon-Cokesbury, c. 1952), pp. 349—389.

¹⁵⁷ *God Who Acts*, p. 37.

¹⁵⁸ *Ibid.*, p. 12 f.

¹⁵⁹ "The Faith of Israel," p. 350; *God Who Acts*, p. 13.

¹⁶⁰ *Old Testament Against Its Environment*, p. 22; *God Who Acts*, pp. 66 to 76.

¹⁶¹ "The Faith of Israel," p. 351.

¹⁶² *Old Testament Against Its Environment*, p. 14; "The Faith of Israel," p. 387; *God Who Acts*, pp. 66—76; from Von Rad, Wright gets the phrase *Heilsgeschichtliches Credo*.

¹⁶³ "The Faith of Israel," pp. 349—389.

faith," and the outline of the brief book resembles the systematic treatment of Koehler or Sellin.¹⁶⁴ The language which he uses in opposing a systematic presentation would suggest that his approach had changed, but Wright's later works reveal almost the same outline, although he prefaces them with a discussion of the covenant and election *à la* Eichrodt.¹⁶⁵ In his latest work, "The Faith of Israel," Wright admits that "by its very nature theology involves an attempt to systematize and generalize by means of abstract language. . . . The task of the church demands that we must make the attempt to organize the central articles of the faith . . ." (p. 352). Wright's words and his outline would seem to suggest that while revelation through history and the acts of God remain as important emphases, he is unable to avoid a sort of systematization of Old Testament thought.¹⁶⁶

CONCLUSION

If the first quarter of the 20th century witnessed the death of Old Testament theology, the years since 1922 have witnessed its rebirth and vigorous growth. The judgment of Herbert Hahn, who has surveyed the history of all sections of Old Testament study in this period, is that "theology has become the most important field of Old Testament scholarship."¹⁶⁷ The most important writing in the field has been done in Germany; the works of Eichrodt, Sellin, Koehler, and Proksch have become recognized as standard works on the subject.¹⁶⁸ France and the Netherlands have contributed several useful manuals of Old Testament theology, and the discipline has gained in popularity in the Roman Catholic Church. Britain and America have contributed less, but they have nevertheless been active in the discussion of the nature and methods of Biblical theology. The influence of this theological movement has extended to the works of men otherwise known mostly as critical scholars, so that Von Rad, Breit, and Noth all included

¹⁶⁴ *The Challenge of Israel's Faith*, pp. 3—5.

¹⁶⁵ *God Who Acts*, pp. 107—128; "The Faith of Israel," 349—389.

¹⁶⁶ A further difficulty which Wright experiences is finding a place for the literature unconnected with history, i.e., the Wisdom literature. Cf. Wright, *God Who Acts*, pp. 102—105. This same difficulty was felt by Von Rad.

¹⁶⁷ Hahn, p. 249.

¹⁶⁸ Cf. the appraisal of Gerhard von Rad, "Grundprobleme."

theological discussion, along with literary analyses, in recent studies.¹⁶⁹ Summing up the trend toward Old Testament theology, Gerhard von Rad wrote: "A great change has taken place in the field of Old Testament theology from about the middle of the twenties to the present. And we are still right in the midst of this movement, yes, perhaps only at its beginning."¹⁷⁰

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¹⁶⁹ Hahn, p. 248.

¹⁷⁰ Von Rad, col. 225.

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HOMILETICS

Outlines on the Swedish Gospels (Alternate Series)

THE EIGHTEENTH SUNDAY AFTER TRINITY

MATTHEW 13:34-46

Life is filled with directions on every hand. If we were to travel to a distant city, prepare for renewed activity in the church, send off a rocket to the moon, or take important medications, there would be guidelines to follow. For our journey to eternity God has given us clear directions. Clear passages as John 3:16; Eph. 2:8, 9. Illustrations of divine truths through parables. Miracles authenticated His preaching. He told us clearly that

God's Way Is the Way of Perfection

I. The way of perfection comes through God

- A. The way is called the seed which had been planted by God.
 - 1. The Son of Man sows the good seed (v. 37). The children of God are the good seed (v. 38). The full fruit. Elsewhere the seed is the Word of God (Luke 8:11). Faith in the good news of the suffering, death, and resurrection makes us children of God. Epistle (1 Cor. 1:4, 9), God does it all. Collect: "Without Thee we are unable. . . ."
 - 2. The Son of Man sows the good seed everywhere (v. 38). "The Lord is not willing that any should perish" (2 Peter 3:9). "Propitiation for . . . the whole world." (1 John 2:2)
 - 3. The Son of Man sows the good seed through His agents. Parents, friends, members of the church, clergy. Lutheran Hour, "This Is the Life," total mission program to deaf, blind, sick, and to all the world. (Matt. 28:18)
- B. The way is likened to a treasure or a pearl (vv. 44, 45). This treasure also is found only through the Holy Spirit. "I cannot by my own reason or strength. . . ." The treasure and the pearl are God's creation and are found only as He directs and guides.

II. The way of perfection is accompanied by many obstacles

- A. The surroundings may prove a hindrance. About us is the devil, world, flesh. Children of the devil cannot always be recognized easily and may be in our own circle of friends.

- B. It may be difficult to identify the obstacles properly. The tares, or darnel, may look like the wheat at first. Matt. 22:34, in the Gospel, the Pharisees and Sadducees gave impression of righteousness. Mark 12:40: "for a pretense make long prayers." Christ was crucified in the name of religion. We see sins in others that we do not see in ourselves (Matt. 7:3), mote and beam. Devil paints sins with glamor.
- C. Some people may also own the field without finding the treasure. Owning a Bible, having a Christian name or a Christian father or mother, being enrolled on the records of a church, are no assurances that we have the treasure. Confirmation is no guarantee; formalism is no certainty. Matt. 7:21: "Not everyone that saith unto Me, Lord, Lord. . . ." "There is a great deal of secret wickedness in the hearts of men which is long hid under the cloak of a plausible profession. . . ." (Matthew Henry)

III. *The way of perfection alone gives us final salvation*

- A. "The righteous shall shine forth as the sun in the kingdom of their Father" (v. 43). Introit: "Reward them that wait for Thee. . . ." Christians do not always give impression that they are concerned about the goal of eternity with God. Epistle (1 Cor. 1:7,8): "Blameless in the day of our Lord Jesus Christ."
- B. All that offend shall be cast into the furnace of fire (vv. 41,42). This is the final Judgment. No reprieve or appeal from this.

IV. *The way of perfection demands our all*

- A. It demands first place in life, even above family. "He that loveth father or mother more . . ." (Matt. 10:37). "Thou shalt love the Lord, thy God, with *all* thy heart. . . ." (Matt. 22:37)
- B. It demands all of our life. Went and sold and bought the field and treasure (vv. 44,46). Collect: "That Thy Holy Spirit may in *all* things. . . ."
- C. It demands faithfulness until the end. Until the time of the harvest (v. 39). "He that shall endure unto the end . . ." (Mark 13:13). Introit: "Reward them that *wait* for Thee. . . ."

The way of perfection is the way with Christ. With the help of the Holy Spirit we can work toward that goal. It will be accomplished for us in eternity.

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JOHN E. MEYER

THE NINETEENTH SUNDAY AFTER TRINITY

JOHN 9:1-41

When there should have been laughing, loud laughing, "ohs" and "ahs," and "tell us again." None of that in the text, where it should have been. They would not brighten up. Their faces would not break open, even into a smile. They wrinkled down into a frown, fierce, scowling. This is their theme: *This Is No Laughing Matter*. What? That a man could see was bad, and if he had stayed blind it would have been better? And that is a laughing matter: the blind sees, and the seeing get blinder (vv. 39-41). You just heard the chapter read? You know how: they insist on being Christless. Never a laugh without Jesus Christ. It is not for lack of miracle that they are so unhappy.

No Laughing Matter

I. *To be blind is no laughing matter*

- A. To see how he saw, first time in life, is to laugh with him. Laughing enjoyment, viewing and comparing the simplest things, laughing at himself; previous notions. While he is smitten with laughter, grinning, chuckling,
- B. They smite themselves with misery, also friends, neighbors, even parents. A time to laugh; answer to prayers, relief of worries. Almost refuse to talk about it, except in most dry, restrained, disinterested, as though not their son, unlaughing sort of way. Who is blind? Worse than son ever was. They say: *No Laughing Matter*. (Vv. 18-23)
- C. Reason: they do not wish to see that God has anything to do with it. How often, what we hoped, yearned for, beat God's door—we accept in sullen thanklessness. No smile, no trace of a laugh of gratitude. Refuse to see—God answers; he can see; but God has nothing to do with it. How many things were not asked for but given anyway! Leave the grouches and

II. *Meet Mr. Typhlos and laugh*

- A. John does not give name, except blind one. Give him a name, the one in text. Greek. As you extend hand to take his, look at his face. More than a smile, a laugh of recognition corresponding to your own. Not at him, but with him. A man you can enjoy.

An audible laugh for outstanding performance. Even Jesus, a bright look of recognition after tilt with Pharisees. Not

a fiendish, destructive, retaliatory laugh after breaking somebody or thing. (Vv. 35 f.)

- B. When they had finished or rather quit investigating, he had deflected every bullet, cracked every stick with which they tried to browbeat him (vv. 13-29). He topped it off with notable sermon, and this is his clincher: "If this Man were not of God, He could do nothing" (v. 33). See the expression in his face, open and laughing. He steps up to them and steps back to rest his case. That verily so angered them that they could have ground their teeth into the earth at his feet—they sum up what should be inspiration to us all: "*You teach us?*" (V. 34.) Said with a slurring laugh, leaning over and into him, sidling stance (forefinger describing an arc from under his nose to their chest). They laugh too, without enjoying it. Do you see that?
- C. To look is to laugh how a man so common becomes a man so uncommonly capable (vv. 1-3). Blind all his life, never read a word, a fixture fixed with liability, inability. You would not believe it unless see it: Christ says: "That's My man to teach the Pharisees!" Is it to laugh? It is. See any equipment? Typhlos! Teach us?! Laugh, you fools, but here comes your Christ-sent instructor.
- D. His equipment: the words of Christ (v. 4): "*We* must work the works of Him that sent Me" (correct the A. V. "I" to "We"). "But that the works of God should be made manifest in him" (v. 3). That word "we" includes himself. Do you hear that word too? Don't laugh it off—laugh it up. He did.
- E. Elevated to the witness pedestal, did not step down. Notwithstanding all abuse, crowding, sifting the evidences. Oh, what a joke, those learned, stupid men! The more they sift, the less they sieve. See the mercy of God that wants to break their dead-pan joylessness. Substitute for those who are offended by the mouth of Christ (v. 22) your mouth and mine.

III. *To be blind now becomes a laughing matter*

- A. Sightless so long, why? a lifetime! He could see it now. What before hardly was a laughing matter, was exactly that—so he could teach them and us. Blindness can be a laughing matter. He saw it. Do you see it? Is there something ailing you? A long time? A lifetime? Want to know why? Be assured, give it a laugh of confidence, as Typhlos did. God has something in mind.

- B. See how they try to laugh him off. The clay he would put to their eye is the same that Christ has put to his. To accept what Mr. Typhlos says, is to accept Christ, and that is to laugh. Never. Thank you. Good-bye. He refused to be laughed off. He had the last laugh. He did not strike or slap. Carefully, friendly, clear, crisp answers met all objections (vv. 9, 11, 12, 15, 17, 25, 27, 30-33). In the hand of Typhlos they saw the hand of Christ. Knowing that made him laugh all over. What is your biggest laugh? When I have hand in doing Jesus' work. (V. 30)

IV. *Not to laugh is no laughing matter*

- A. To show that this is no clever jumbling of peculiar thoughts, Jesus resolves the matter so the Pharisees hear Him: "I am come into this world that they which see not might see; and that they which see might be made blind" (v. 39). The blind see, the seeing go blind, that's what I came to do. Meet me, and you break in half. Either in joyous laughter (of which I just sent you a sample), better than all the laughs — indeed the only laughing that matters, holy and forgiven ("who for the joy that was set before Him . . ."). Or fall the other way, in fearful fracture of soul and body in a stinging death — that is no laughing matter. "For judgment," i. e., this divides all. Those who laugh *with* Me: those who laugh *at* Me.
- B. Give one look with Typhlos into the face of wild, thrashing unbelief. Which face do you want? Applaud him, smile with him, laugh with him, truly a laughing matter. That's the kind of Christian I want to be, like him. Call me Typhlos. So I want to talk, so give answers, etc. Read the chapter again. "We must work the works . . ." (v. 4). Say what you see, what Christ has shown you. That's Typhlos' work. Enjoy your faith. Typhlos did. Now smile a silent laugh for Jesus' sake. Let's laugh it up.

Schaumburg, Ill.

F. A. HERTWIG

THE TWENTIETH SUNDAY AFTER TRINITY

MATT. 21:33-44

Beautiful is the beauty of God's grace. Wonderful is God's love. The whole world is filled with thrilling demonstrations of this truth — fragrance of flowers, song of birds, flight of clouds, soft green color of

grass. Daily we experience the blessedness of this fact — health, loved ones, homes, food, a goodly land in which to live. However, thrilling and blessed as these demonstrations and experiences may be, we cannot know the real beauty of God's grace or tell the real wonder of His love until we turn to Scripture.

The Wonder of God's Love

I. *The blessedness of those who receive it* (v. 33)

- A. The parable of the householder who planted a vineyard and let it out to husbandmen was told by Jesus to teach the Jews first of all how richly God had blessed them. The householder is God. The husbandmen are the Jews. The vineyard hedged round about, with a winepress and a tower, is a winsome picture of the blessings with which God had enriched His people. Just as the vineyard was no ordinary vineyard, so the blessings which the Jews enjoyed were no ordinary blessings.

The Jews were a thrice-blessed people. God separated them to be His own. He hedged them about with His Law. He gave them a land flowing with milk and honey. He gave them the promise that from their midst the Savior was to be born. He gave them ceremonies which illustrated that sin is washed away through faith in the Savior who was to come. He sent prophets to them to instruct them in the way of life. In the fullness of the time He sent His Son to be born in their midst, to perform miracles of mercy, to speak words of peace and life in demonstration that He was in truth the Son of God, the Savior of sinners.

All these blessings God showered upon His people, not because of any merit on their part but purely out of love for them. Truly, great is the wonder of God's love!

- B. We, too, are a thrice-blessed people. God has given us a goodly land. He has hedged us about with the protecting arm of His love. By His grace we are enriched with spiritual blessings which tower from earth to heaven. We have His holy Word. We have the blessed sacraments. We bask in the sunshine of His grace and mercy, which assures us that through faith in His Son, our Savior, we are His dear children. In a world which is wicked God gives us prophets, preachers of righteousness in our churches. In an age that is materialistic God has preserved for our blessing the truth of salvation by His grace, through faith in Jesus.

Again, all these blessings God showers upon us, not because we merit them but purely out of love for us. Truly, great is the wonder of God's love!

II. *The shameful manner in which many abuse it* (vv. 34-39)

- A. Though God blessed the Jews richly purely out of love, yet they abused His blessing in a shameful manner.
 1. They refused to come forth with the fruit which God right-fully expected of them. Instead of being humble, faithful, loyal, and devoted to God, they were haughty, proud, self-righteous, overbearing. Instead of living for God, they lived to themselves.
 2. When God sent His prophets to them to rebuke and to correct them, they rejected the prophets.
 3. When He sent His Son Jesus Christ to them in demonstration of His great love for them, they nailed Him to the cross.
- B. How very many abuse and reject God's love in an equally shameful manner to this day!
 1. We do not expect the lives of the ungodly to be fruitful for God, but how about the lives of those who say they are the children of God? Surely their lives ought to be fruitful. However, how often the lives of those who say they are Christians are like the fig tree which had nothing but leaves! How often even church people, instead of being humble, faithful, loyal, and devoted to God, proudly pray, "God, I thank Thee that I am not as other men are!"
 2. When they are rebuked and corrected through the Word of God, they become vicious. With Israel of old they kill the prophets by refusing to repent and to humble themselves before God.
 3. They even refuse to bow in humble submission to the Son of God. They put Him to death either by rejecting Him or by changing His identity to please their fancy.

III. *The tragic lot of those who reject it* (vv. 40-44)

- A. By refusing to hear the prophets, by rejecting Jesus, the Son of God and Savior of sinners, the Jews brought upon themselves God's wrath and punishment. This punishment consisted primarily in the hardness of heart and stubborn rejection of their Savior. (Vv. 43, 44)

- B. If we reject God's great love for us, if we abuse the blessing of His grace, terrible will be our punishment. (Vv. 43, 44)

Let us give ear and heart to the parable of the householder who planted a vineyard and let it out to husbandmen. As we learn anew the wonder of God's love, let us be captured by that love. And having been captured by that love, let us, motivated by love, God's wonderful love for us, eagerly hearken to the instruction of God's Word, embrace in faith His Son as our Savior, and abound in bearing fruit.

Corpus Christi, Tex.

ROLAND WIEDERAENDERS

THE TWENTY-FIRST SUNDAY AFTER TRINITY

MATT. 16:1-4

Does your life have the inner strength you want and need? A lot depends on the foundation. The foundation of the Empire State Building is laid far below the silt and sand on the bedrock of Manhattan Island. Without that it would collapse under its own terrific pressure. The piers for the Golden Gate bridge are planted far below the ocean floor of San Francisco Bay. Without these mighty supports the bridge would soon sink beneath the waves that it spans. Foundations are important, whether for material structures or human beings. For a strong spiritual life that will stand the test of time and eternity, our text points us to the

One Sure Foundation

I. *The folly of building on fake foundations*

- A. The Pharisees and Sadducees were guilty of this.

1. They came to Christ and demanded that He give them a special sign from heaven to prove His Godhead (v. 1). It was as if to say: "We know of your earthly miracles. But frankly they have left us unimpressed. Give us a new sign from heaven here and now; then we will believe."
2. Their intent was to tempt Him, not to be taught of Him (v. 1 b; cf. Mark 8:12). They had no intention of believing. Their bitterness toward Christ grew in the same measure as their inability to overcome Him.

- B. What about the practice of seeking special revelations and assurances today? Many people resort to

1. Fortunetelling, like Saul and the witch of Endor (1 Sam. 28:7).

2. Horoscope. . . . How many of you read the horoscope in your daily newspaper and subconsciously let this guide your actions?
3. "Talking to the dead." . . . Clarence Darrow, noted criminal lawyer, at death made a pact with a friend whom he instructed to go to a certain spot in a Chicago park on every anniversary of his death. Darrow said that if there would be a life hereafter, he would communicate with his friend and give him the details. (Lev. 19:31)
4. Dreams. . . . A woman wrote to a religious columnist: "Recently a friend of mine had a dream which changed her life. Was this God talking to her?" We do not question the fact that dreams have meaning. But God converts men and changes their lives through the Gospel of Christ, not through dreams. (Rom. 1:16)
5. Worship of No. 13. . . . Some people undertake no important work on Friday, the 13th; some cities have no 13th Street; some hospitals have no Room 13, and some hotels have no 13th floor. . . . Are we permitting ourselves to be hoodwinked by these things? Then we are building on a foundation of sand. (Matt. 7:26,27)

II. *Christ rebuked them because*

- A. They showed keen discernment in weather predictions (vv. 2,3) but spiritual dullness in the much weightier matter of accepting Him as Messiah. They rejected Him despite all His wonderful works. . . . Apply: Let our own age guard against this folly. We show great discernment in scientific discoveries as God removes one veil after another and permits us to discover the unknown: Aviation progress, smashing the atom, hurling satellites into outer space, etc. Discernment of these things is a blessing from God, but how tragic if we lack the spiritual insight to accept "the things which belong to our peace"! (Luke 19:42)
- B. Their hearts were wicked and needed cleansing (v. 4a). Seeking special revelations and assurances while by-passing "Moses and the prophets" indicates the same today: evil hearts, pride, distrust of God, lack of Bible study. These are sins we need to give up. Christ rebukes us for them. Thereupon,

III. *Jesus directs us to the one sure foundation*

- A. The sign of Jonah (v. 4), meaning His death and resurrection,

of which Jonah was a type (Matt. 12:40). Christ's resurrection is a solid anchor for our faith. It proves that

1. Christ is the mighty Son of God (Rom. 1:4).
2. God the Father has accepted the sacrifice of His Son for the sins of the world (Rom. 4:25).
3. We have eternal life through Christ (John 11:25, 26). Think how Paul proclaimed the great truth of Christ's resurrection to give us certainty, e. g., 1 Corinthians 15.

B. This is the only sign necessary for peace and salvation.

1. Jesus says so (v. 4).
2. The holy Christian Church is built upon this foundation, and the church is so strong that the gates of hell cannot prevail against it. (Matt. 16:18)
3. With the same power whereby God raised Christ from the dead He works with His Spirit in us (Eph. 1:19, 20), converts us, forgives us, and builds our lives on the rock of the resurrection.

For life and death, for times of trial and trouble, for days of sickness and health, we need abiding security. This is not found in new signs and revelations but in God's Word alone. Thereby the Holy Spirit brings us to the risen Christ and keeps us with Christ. (John 5:39; 8:31)

Topeka, Kans.

ALBERT C. BURROUGHS

THE FESTIVAL OF THE REFORMATION

LUKE 18:9-14

October 31 is known in Christendom as Reformation Day. History texts speak of *the* Reformation, so that even the most poorly informed may know that we are speaking of that period of church history which comprised the work and leadership of Dr. Martin Luther. To be sure, there had been other reformations. Official councils sought to reform the church in its head and members. Did they accomplish their purpose? No. They avoided the basic, fundamental issues. After all, the basic thought of our holy faith is this: "How does man, a sinner, become right with God?" It is with this question that Luther wrestled. He came to rediscover, on the basis of God's Word, that man is justified by grace, through faith, for Christ's sake.

On this Festival of the Reformation we study again this fundamental

question, "How do I become right with my God?" In so doing we shall also refresh our thinking on the great fundamental truths of the Reformation.

How Man Becomes Right with God

I. *Certainly not like the Pharisee*

- A. When we ask the question, "How does man become right with God?" we are making an assumption to which most everyone will agree — that by nature man is not right with God.
- B. No doubt most people in Jesus' day supposed the way of the Pharisee was the correct one. The Pharisee listed a long catalog of his virtues. These were not imaginary; they were real. He did the things he mentioned. These men were regarded by the common people as the highest exemplification of religious attainment. They led a life of prayer. They were devoted to the temple. Strict observers of the Mosaic Law. Gave alms to the poor. Their dress, too, was different. In fact, they did more than the Law of God required. Fasted two times a week, even gave tithes of their entire income. They were the religious people of their day.
- C. No doubt even the publican must have felt that the Pharisee was the zenith of perfection. The Pharisee was all that the publican wasn't. The Pharisee had arrived; he himself was still at the bottom of the ladder. Perhaps he felt that if his life could only approximate the perfection and purity of the Pharisee, it would be wonderful indeed.
- D. There is no doubt that the Pharisee himself was convinced that his was the way to become right with God. He was so proud of his achievements that with gloating self-satisfaction he exhibited them to God. He even despised those who did not meet his standard.
- E. Most people have always felt this is the way to become right with God. Call it natural religion. It is a "do" religion. Because of this Pharisee we often call it Pharisaism, or work religion. The church has always found this its greatest danger. In the Middle Ages the church began to tell the people to become right with God in the manner of the Pharisee. Good works, doing penance, fulfilling obligations, having good intentions, etc.
- F. Even today most people imagine that what a man does will determine whether he is right with God. Today, too, certain

groups of people — clergymen, pietistic sects, religious fanatics, religious orders — are regarded as having achieved peace with God. To this day some feel the color of clothing you wear, lack of lipstick, abstaining from tobacco, etc., are the things which make one right with God. Listen to people talk at a funeral.

II. *But like the publican*

- A. The people were in for a real shock. What a stunning blow to hear Jesus say that the publican went to his house justified, not the Pharisee! Describe this publican. — This seemed strange to Jesus' audience. It still sounds strange. But why is it so?
- B. The Pharisee maintained he was not like other people when all the while he most assuredly was. "All have sinned." "There is no difference." Often we think there is a difference. Difference because of the community in which you live, the color of your skin, your nationality. Time and time again Jesus showed the Pharisee that he was just like other people, guilty of immorality, jealousy, envy, pride, etc. To become right with God this Pharisee needed God's grace and mercy as well as the publican.
- C. The publican knew that he was a sinner, knew that he had no merit. His attitude showed that he was sorry for his sins. But he believed that God was merciful to him, a sinner.
- D. This is the lesson and truth which Luther rediscovered for the church. God's Word revealed to him that man is saved not by his works but by the grace of God alone. God is gracious to us in Christ Jesus; for His sake God has removed our sins as far away from us as the east is from the west.
- E. Grace alone — this watchword of the Reformation we need to re-emphasize today. This is the everlasting Gospel. Whether atomic age or stone age, it is the grace of God in Christ Jesus which alone makes us right with God.
- F. The publican believed that God was gracious and merciful. This was the great truth which Luther rediscovered for the church. Faith alone!

The parable of the Pharisee and the publican presents basic theology. This Luther once again restored to the church. Even as the church in Jesus' day needed a reformation, so the church in Luther's day had to be brought back to the ABC of how a man becomes right with God. And to this day, the church of Jesus Christ needs a constant reminder

that it herald no other Gospel but this, that a man is saved by grace alone, through faith, for Christ's sake.

Is this how *you* have become right with God?

Minneapolis, Minn.

FREDERICK E. GESKE

SERIES FOR 1958—1959: NITSCH EPISTLE SELECTIONS

Texts to be treated in the Homiletics Section of the CONCORDIA THEOLOGICAL MONTHLY for the next church year will be the Nitsch Epistle Selections. Chosen over a hundred years ago by a competent German theologian, the series includes helpful texts noted for their unity. They are herewith published for those making their plans in advance. We are deeply indebted to Paul Nesper, *Biblical Texts* (Columbus: Wartburg, 1952) for this series, and we recommend this volume to all Lutheran ministers as they plan Sunday morning preaching.

<i>Date</i>	<i>Day</i>	<i>Text</i>
November 30, 1958	1 Adv.	Heb. 10:19-27
December 7, 1958	2 Adv.	2 Peter 1:2-9
December 14, 1958	3 Adv.	Heb. 12:15-25
December 21, 1958	4 Adv.	2 Cor. 4:3-6
December 25, 1958	Chris.	1 John 1:1-7
December 28, 1958	S. a. Chris.	2 Peter 1:10-15
January 1, 1959	N. Y.	Rom. 8:24-30
January 4, 1959	S. a. N. Y.	1 John 3:1-8
January 6, 1959	Epiph.	Col. 1:24-29
January 11, 1959	1 a. Epiph.	1 Cor. 1:20-31
January 18, 1959	Transfig.	Rom. 3:19-26
January 25, 1959	Sept.	Rom. 3:27-31
February 1, 1959	Sexa.	Rom. 5:1-11
February 8, 1959	Quinq.	James 3:13-18
February 15, 1959	Invoc.	Gal. 5:13-18
February 22, 1959	Rem.	1 John 2:12-17
March 1, 1959	Ocu.	James 1:2-8
March 8, 1959	Lae.	2 Cor. 7:6-13
March 15, 1959	Jud.	1 Peter 1:17-25
March 22, 1959	Palm S.	Heb. 12:1-6
March 26, 1959	M. Thur.	* 1 Cor. 10:16, 17
March 27, 1959	G. Fri.	2 Cor. 5:12-21
March 29, 1959	Easter	1 Cor. 15:12-20
April 5, 1959	Quas.	1 Cor. 15:54-58
April 12, 1959	Mis. D.	1 John 4:1-8
April 19, 1959	Jub.	1 John 4:9-16
April 26, 1959	Cant.	Phil. 2:1-4
May 3, 1959	Rog.	1 Tim. 2:1-6
May 7, 1959	Asc.	Col. 3:1-4

May 10, 1959	Ex.	2 Tim. 2:8-13
May 17, 1959	Pent.	Eph. 2:19-22
May 24, 1959	Tr.	1 Cor. 2:1-12
May 31, 1959	1 a. Tr.	Rom. 8:1-11
June 7, 1959	2 a. Tr.	Rom. 10:1-11
June 14, 1959	3 a. Tr.	Eph. 2:13-18
June 21, 1959	4 a. Tr.	Col. 4:1-6
June 28, 1959	5 a. Tr.	Gal. 2:17-21
July 5, 1959	6 a. Tr.	Rom. 10:12-18
July 12, 1959	7 a. Tr.	1 Tim. 1:12-17
July 19, 1959	8 a. Tr.	Rom. 11:11-21
July 26, 1959	9 a. Tr.	Rom. 11:25-32
August 2, 1959	10 a. Tr.	1 Cor. 3:10-17
August 9, 1959	11 a. Tr.	1 Thess. 5:14-24
August 16, 1959	12 a. Tr.	1 Peter 3:15-18
August 23, 1959	13 a. Tr.	Rom. 8:31-39
August 30, 1959	14 a. Tr.	Eph. 6:1-9
September 6, 1959	15 a. Tr.	2 Thess. 3:6-16
September 13, 1959	16 a. Tr.	James 3:1-10
September 20, 1959	17 a. Tr.	2 Cor. 8:1-9
September 27, 1959	18 a. Tr.	1 Tim. 6:6-16
October 4, 1959	19 a. Tr.	2 Cor. 9:6-15
October 11, 1959	20 a. Tr.	Heb. 4:1-11
October 18, 1959	21 a. Tr.	James 2:8-13
	(St. Luke)	
October 25, 1959	22 a. Tr.	James 1:9-12
November 1, 1959	23 a. Tr.	Heb. 12:7-13
	(All Saints)	
November 8, 1959	24 a. Tr.	James 5:7-11
November 15, 1959	25 a. Tr.	2 Cor. 5:6-11
November 22, 1959	26 a. Tr.	2 Cor. 4:13-18
November 26, 1959	Thanksgiving	* Col. 3:17

* Not a Nitsch Epistle Selection.

THEOLOGICAL OBSERVER

METHODIST APOSTASY: FROM FREE GRACE TO FREE WILL

Religion in Life (Summer 1958), under this heading, publishes an article by the Methodist minister R. E. Chiles, based on his doctor's dissertation (Union, Columbia), in which the author traces the development of American Methodism from "free grace" to "free will." What Dr. Chiles writes is clear, thorough, and frank and, therefore, worth reading. As the latest and most pronounced of the "Methodist apostates" from the "Wesleyan norm" he cites the systematician, Prof. Albert C. Knudson (1873—1953). The writer states John Wesley's Arminian trend both lucidly and accurately. His answer to Calvinism was that divine grace is "for all" and "in all." "Every man shares the benefits of the atonement as it arrests the sentence of death, provides for the cancellation of original guilt, and bestows prevenient grace." This prevenient grace is the source of man's responsibility. "Because God works in every man, man *can* (italics original) work; because God works in man, man *must* (italics original) work." "That man must work follows from his ability to do so. God does not save man without regard for man's response to the offer of grace. And it is prevenient grace which lays the foundation for this response." How did this "Wesleyan free grace" fare among American Methodists during the one hundred and fifty years following Wesley's death? In the modification of Wesley's doctrine of grace the author distinguishes three periods, the third ending in 1933. From Wesley's strong soteriological concern the discussion gradually shifted to an anthropological setting until Knudson held that man by nature is free to choose good and God. For Wesley divine prevenient grace was the basis of man's freedom; for Knudson this freedom was intrinsic to man's own nature. It was a matter not of redemption, but of creation.

JOHN THEODORE MUELLER

THE BYZANTINE CHURCH AND THE PRESENTNESS OF THE PAST

Under this heading, *Theology Today* (April 1958) publishes a gist of the fundamental thoughts which Edwin Hatch (1835—1889) developed in his Hibbert Lectures of 1888 on the "Influence of Greek Ideas and Usages upon the Christian Church" that appeared in 1889, after the author's death. These lectures have now been reprinted (E. Hatch. *The Influence of Greek Ideas on Christianity*. New York: Harper Torchbooks, 1957) and well received, despite the fact that

67 years have passed since their original appearance. At that time there were many who disagreed with the writer's views. It is nevertheless true that the Byzantine Church was deeply influenced by Greek classical thought. "The Greek Church . . . made the classical heritage, in its best aspects, a part of its own intellectual life." ". . . many of the Greek Christian thinkers felt that some of the classical writers, notably Plato, had propounded such teaching that they were entitled to be considered forerunners—though only forerunners—of Christianity. Again, it was found that classical thought was after all sufficiently universal, and sufficiently concerned with humanity, to be capable of being fitted into the Christian faith, whose roots were strong enough to permit it to take over and transform elements from the culture of the world in which it found itself. The result made itself felt not only in speculation but in education and daily life." ". . . we may surmise that the real source of the inner strength of the Byzantine Empire and the reason why it survived for such a long career in the Greek East . . . was the Byzantine cultural tradition, which we have attempted to describe here, based on the Bible and on the ancient national pride of the Greek people."

JOHN THEODORE MUELLER

EXCERPTS FROM RELIGIOUS NEWS SERVICE

Berlin.—A declaration warning young people against the "heavy burden of a divided faith" involved in mixed marriages was issued here by the Bishops' Conference of the United Evangelical Lutheran Church in Germany (VELKD). The statement was issued in connection with a meeting of the VELKD synod and was ordered to be read in all churches of the denomination on June 15. It specifically warned Protestants about to marry Roman Catholics not to make promises to bring up their children in the Catholic religion "for the sake of an only apparently cheap price which will burden your lifetime."

"Do not renounce an Evangelical wedding," the statement exhorted. "Remain loyal to your Church in such a union and see to it that children are brought up in the Evangelical faith." The statement noted that there had been a "great increase" in mixed marriages as a result of large postwar confessional shifts in Germany. It stressed that "whoever enters a mixed marriage takes upon himself a heavy load. Religion among spouses of the same faith is a strong tie and comfort, but in mixed unions it is frequently a source of disturbance and conflict, particularly over children's education."

Emphasizing that Catholic Canon Law has no effect on Protestant Christians, the statement regretted that "since 1918, when the Catholic

Church substantially sharpened the stipulations in Germany on mixed marriages, partners in such unions are frequently subjected to Catholic pressure, which is in contrast to the Gospel and detrimental to today's joint Christian tasks." The statement took particular exception to the Catholic law which holds that a mixed marriage performed by a Protestant pastor is invalid.

The statement concluded by urging Evangelical pastors and parishes to care particularly for church members living in mixed unions and to see that "justice is done to both love and truth."

According to statistics, over 25 per cent of marriages in Germany in 1956 were mixed unions. This contrasts with the situation in 1901 when mixed marriages numbered only nine per cent of the total.

Detroit.—"This Is the Life," weekly half-hour television program produced by The Lutheran Church—Missouri Synod, received an award from the General Federation of Women's Clubs at the annual federation convention here. The Rev. E. T. Bernthal, Lutheran pastor here, accepted the award on behalf of the Synod. It was the second consecutive year that the program had received a federation award. "This Is the Life" is carried as a public service by more than 320 television stations in the U.S., Canada, and overseas. It is filmed in Hollywood by professionals and has been shown since October 1952.

Minneapolis, Minn.—Four officers of the Evangelical Lutheran Church were re-elected at the church's biennial convention here. Renamed for two-year terms were Dr. S. C. Eastvold, Parkland, Wash., first vice-president; Dr. L. M. Stavig, Sioux Falls, S. Dak., second vice-president; Dr. O. H. Hove, Minneapolis, general secretary; and Norman H. Nelson, Minneapolis, treasurer. The term of Dr. Fredrik A. Schiotz, Minneapolis, president, was not up this year.

Minneapolis, Minn.—Norway's once nearly empty churches are filling up again because of the "gift" of an American denomination founded by immigrants from that overseas country, a Norwegian church leader reported here. The "gift" is the preaching-teaching-reaching mission idea developed by the division of evangelism of the Evangelical Lutheran Church, according to the Rev. Olav Egeland. He said that church attendance has greatly increased in congregations of Norway which have had PTR missions. The clergyman said that Bishop Johannes Smemo, Primate of the Lutheran State Church of Norway, regards the missions as "the greatest thing that has happened to our Church in this century."

The ELC, once known as the Norwegian Lutheran Church of America, is a "daughter" church of the Church of Norway. Pastor

Egeland, who has been visiting ELC congregations for the past 10 weeks, brought greetings from home to the American church at its 23rd biennial convention here. In an interview, he estimated that nearly three million of Norway's three and a half million people have thus far been invited to attend PTR missions.

The missions mark the first time that the people of Norway—96 per cent of whom belong to the Lutheran State Church—have been called on personally and invited to attend church services, he said. Visits by trained callers is the main reason for the success of the missions, he explained, adding that guest speakers are used in the services.

The PTR missions were begun in Norway three and a half years ago by three ELC leaders in evangelism: Dr. Conrad Thompson and Dr. Oscar Hanson, both of Minneapolis, and Dr. Agnar Tannar of Brooklyn, N. Y., a former Eau Claire, Wis., pastor.

While the PTR missions have improved attendance at churches, Pastor Egeland said, there is still the problem of trying to interest young people in going to services. "Here in the United States we see so many children and youngsters in church," he said. "At home we seldom see any."

Pastor Egeland directs congregational charity work and is responsible for refugee emergency aid for the Church of Norway. In the latter capacity, he visited East Germany twice last year.

Washington, D. C.—The Seventh-day Adventist Church is making plans to merge its major educational institutions in a new multi-million-dollar plant to be located on a 263-acre campus ten miles north of the District of Columbia. The Adventists presently operate Washington Missionary College, the Adventist Theological Seminary, and Potomac University, a new graduate institution, in buildings adjoining the denomination's national headquarters in Takoma Park, Md., a suburb of Washington. The proposed new campus would be located near Spencerville, Md., in a pleasant rural area nine miles north of the present campus.

Minneapolis, Minn.—Membership in the Evangelical Lutheran Church increased from 512,000 in 1938 to 1,083,000 in 1957, according to a 20-year statistical report made at the denomination's 23rd biennial convention here by Norman H. Nelson, treasurer. During the last 20 years, Mr. Nelson said, total synodical resources grew from \$11,390,608 to \$47,318,721; and those of local congregations from \$19,776,661 to \$145,849,469.

Blair, Nebr.—An increase in membership of $4\frac{1}{2}$ per cent in the past year was reported by the United Evangelical Lutheran Church at its 62nd annual convention here. Dr. William Larson, church president, said that membership now totalled 64,529. Total benevolent income during the past year was \$540,000, and church members gave \$80 per capita, he said. He reported that 16 new pastors were to be received into the church at the convention. Commencement of mission work in Brazil in co-operation with the Evangelical Lutheran Church was announced.

Winona Lake, Ind.—Delegates attending the 23rd quadrennial General Conference of the Pilgrim Holiness Church here approved, 321 to 100, a proposed merger of their denomination with the Wesleyan Methodist Church of America. The Wesleyan Church will vote on the union at its General Conference at Fairmount, Ind., June 1959. If the union is consummated, it would create a new denomination of about 100,000 communicants in some 2,000 widely scattered congregations.

Last March a 10-member joint commission of both denominations voted at a meeting in Cincinnati, Ohio, to recommend union of the two churches to their General Conferences. Doctrinally the two bodies are both in the Wesleyan tradition of fundamental early Methodism.

Berlin.—The Rev. Ernst Willy Kohl, a Lutheran pastor of Nossen, Saxony, was sentenced by a Communist court in Dresden to three and a half years' imprisonment for "anti-state slander and agitation." The clergyman was arrested last December for allegedly refusing to bury an atheist woman, a member of a local farming co-operative, in a church cemetery.

Cambridge, Mass.—Dr. Nathan M. Pusey, president of Harvard University, declared here that the "shortcomings" among some who would advance religion have aided the cause of secularism. He told graduating Harvard seniors in a baccalaureate address that in some instances secularism "has itself become a faith and raised a hope that man can through his own efforts—without God—solve all the remaining problems which stand between him and a secular paradise on earth."

Religion, as it is frequently practiced, he said, has several "aesthetic failings." Among them he cited "poor music, impossible hymns, unhelpful moralistic sermons, and the mistaken notion that one goes to church as a favor to God."

Lake Junaluska, N. C.—Concern over recent renewed activities of the Ku Klux Klan in North Carolina was expressed by the Western North Carolina Conference of the Methodist Church, which also went

on record, by a vote of 91 to 46, favoring admission of Negroes to Duke University Divinity School at Durham, N.C. Exposing of the Klan as an "organization which often cloaks much black hatred under its white robe," was urged in a report of the Board of Social and Economic Relations adopted by the conference.

The resolution regarding Duke Divinity School placed the conference on record as favoring a petition, supported by the school's faculty and students, requesting the university's board of trustees "to restudy its racially-restricted admissions policy, and to reconsider admitting to the Divinity School properly qualified students without regard to race."

Washington, D.C. — President Eisenhower nominated Chaplain (Brig. Gen.) Frank A. Tobey (American Baptist) as new chief of Army chaplains. He will succeed Chaplain (Major Gen.) Patrick J. Ryan (Roman Catholic) who will retire November 1 after 30 years of service.

Chaplain Tobey, who was decorated for heroism while serving as chaplain of the U.S. Eighth Army in the Korean War and for gallantry in the Southwest Pacific during World War II, has been deputy chief of Army chaplains since 1954.

Nomination of Chaplain Tobey gives the Armed Forces a complete new line-up of chaplain chiefs. Chaplain (Rear Adm.) George A. Rosso (Roman Catholic) took over from Chaplain (Rear Adm.) Edward B. Harp, Jr. (Evangelical and Reformed), as chief of Navy chaplains June 10. Chaplain (Major Gen.) Terence P. Finnegan (Roman Catholic) is slated to succeed Chaplain (Major Gen.) Charles I. Carpenter (Methodist) August 15.

For a brief period between August 15 and November 1, prior to Chaplain Ryan's retirement, all three corps will be headed by Roman Catholic chaplains, the first time this has ever occurred.

Philadelphia. — Problems of integration and the changing patterns of cities were studied by 60 Lutheran ministers at a two-week school of urban pastors at the Philadelphia Lutheran Seminary, Mount Airy. The United Lutheran Church in America, of which most of the students are pastors, now has more than 300 racially integrated congregations in the U.S. and Canada, the ministers were told.

At the church's biennial convention in October, the Board of American Missions will ask for at least \$1,000,000 to help some city churches remain open to serve Negroes moving into their areas. Dr. Karl S. Henry, board secretary of survey and research, was dean of the school.

Fort Wayne, Ind.—Officials of The Lutheran Church—Missouri Synod dedicated the new \$8,000,000 Concordia Senior College five miles northeast of here. Situated on a 187-acre campus, it has 28 buildings and housing for faculty members. Under construction for three years, the college will enroll over 400 students in September in junior and senior years. Graduates will be prepared for entrance to Concordia Seminary in St. Louis. Dr. John W. Behnken, Synod President, was the dedicatory speaker. Two choral vesper services also featured the weekend events.

Designed by Eero Saarinen and Associates of Detroit, the campus has ten main buildings, 12 residence halls, and four counselor's residences. There are also separate apartment buildings for men and women on the operating staff. Faculty residences are provided for the president and 18 professors. Five of the ten classrooms in the 207-foot-long classroom building are two-level rooms. The unit also has a natural science auditorium and a speech-training laboratory. The auditorium has sound-proofed music rooms under the stage.

Another feature of the unusual campus is the 86-foot high Kramer Chapel, which has a 106-foot bell tower next to it. A 50-foot aluminum cross hangs on the chancel wall above the altar. A gymnasium seats 1,800 for athletic events and 3,200 for assemblies. Dining rooms can accommodate 500 students. Each student residence has a lounge, chapel and study room, and accommodates 34 students on five different levels.

St. Louis.—Cornerstone of the new \$400,000 office building of the Lutheran Laymen's League here was laid by A. W. Hermann of New Orleans, international league president. The two-story structure will contain air-conditioned offices, mechanical facilities, and the Dr. Walter A. Maier Chapel-Recording Studio, named for the first Lutheran Hour speaker, who died in 1950. Dr. Arnold H. Grumm, First Vice-President of The Lutheran Church—Missouri Synod, was the speaker at the ceremony.

The League, which will vacate its present rented quarters in Concordia Publishing House here, has sponsored the Lutheran Hour radio program for 25 years and has promoted a broad program of activities for 41 years.

BRIEF ITEMS FROM THE NATIONAL LUTHERAN COUNCIL

St. Louis, Mo.—The Lutheran Church—Missouri Synod has named two theological professors to attend the annual meeting of the Commission on Theology of the Lutheran World Federation at Oslo, Norway, August 11—16. The Synod's Committee on Doctrinal Unity

appointed President Alfred O. Fuerbringer and Dr. Paul M. Bretscher of Concordia Theological Seminary at St. Louis to represent Missouri at the six-day session.

The two professors are to convey to the LWF's commission the reasons why membership in the Federation was declined at the 1956 synodical convention of the 2,152,000-member denomination. They will also receive the commission's reactions and discuss the points on which agreement still needs to be reached before the Missouri Synod can consider membership in the international organization, which represents 61 member churches in 32 countries with nearly 50 million members.

The invitation to send representatives to the LWF was extended to officials of the Missouri Synod last fall by Dr. Franklin Clark Fry, president of the Federation, and Dr. Carl E. Lund-Quist, its executive secretary. Two Americans are members of the Federation's Commission on Theology — Dr. Warren A. Quanbeck, professor of systematic theology at Luther Theological Seminary in St. Paul, Minn., and Dr. Taito A. Kantonen, professor of systematic theology at Hamma Divinity School in Springfield, Ohio. Its chairman is Dr. Ernst Kinder of the University of Munster, Germany.

St. Louis, Mo. — All congregations of The Lutheran Church — Missouri Synod will be urged to make a self-study of their program to determine how well they are serving their communities, the Rev. William H. Hillmer, secretary of Synod's Home Missions Department, has announced.

Developed by the National Lutheran Council, the self-study program utilizes area maps, statistics on growth projections, population characteristics, and similar information. Missouri Synod churches are being encouraged to participate in the NLC project when such a survey is being conducted in an area.

The program of the congregation will then be pitted against the needs of the community to determine areas in which the program should be altered, stepped up, or abandoned. The self-study will apply to both metropolitan and rural congregations, it was explained. The study will also take into consideration other Lutheran churches in various areas, and the need for more churches in districts which are experiencing a population thrust, Mr. Hillmer explained.

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

GREAT DAYS IN THE LIFE OF LUTHER: A REFORMATION WORSHIP SERVICE WITH TABLEAUX FOR CHILDREN AND ADULTS. By Walter H. Hartkopf and Adalbert R. Kretzmann. St. Louis: Concordia Publishing House, 1958. 16 pages. 10 cents for single copies; \$1.08 per dozen; \$8.00 per hundred.

The worship setting provides a fitting framework for the four tableaux. The scenes highlighted are: the posting of the Ninety-Five Theses, the burning of the papal bull, the Diet of Worms, and Luther at the Wartburg. The directions are explicit. Usable by either large or small or medium-sized congregations, this order of service for the observation of Reformation Day will provide a welcome variation. CARL S. MEYER

FAITH IN CONFLICT. By Carlyle Marney. New York: Abingdon Press, 1957. 158 pages. Cloth. \$2.50.

This intriguing book by a preacher of great literary and spiritual gifts is a homiletician's analysis of the modern conflict between faith and Dragon Doubt, Serpent Evil, Falcon Culture, and Vulture Death. The pages skip with scintillating imagery ("sacred sororities for snubbing sinners") and quotations from authors spanning the range of John Donne to Berdyaev. As in many similar books the description of the malady in world and church is perhaps better than the description of the cure. That the author was raised in the Cumberland of Tennessee and comes out of the Southern Baptist Convention is evidence that the faith in conflict is a genuinely personal one. This is a useful addition to the growing modern library in apologetics. HENRY W. REIMANN

TERTULLIAN'S TREATISE ON THE INCARNATION. By Ernest Evans. New York: The Macmillan Company, 1957. xliii and 197 pages. Cloth. \$5.00.

There is a tendency in every age to revive heresies about the person of Christ. Therefore reading the answers of ancient churchmen to similar attacks has more than antiquarian value. Tertullian's treatise *De carne Christi* is a good antidote to any temptation to deny the true humanity of Christ. Evans' edition with translation and commentary provides all the helps necessary to understand it.

In format it is similar to his edition of *De oratore* (1953). The introduction provides a summary of the contents, the theological background, the manuscript tradition, and the views of Tertullian's opponents. (Here the section on Marcion is especially good.) Next comes a critical Latin text

and facing translation. While Evans follows the evidence given in Kroy-mann's Vienna edition (1942), he exercises an acute independent judgment on the textual evidence. Often he returns to manuscript readings where previous editors used conjecture. At times he proposes a different punctuation. In some 20 passages he suggests conjectures of his own, most of which are very convincing. The translation is followed by a commentary characterized by erudition used with care. The notes have no padding. They illuminate more than Tertullian. Erudition is here put in the service of theology; the union is a splendid one.

EDGAR KRENTZ

PURITANISM IN THE PERIOD OF THE GREAT PERSECUTION 1660—1688. By Gerald R. Cragg. New York: Cambridge University Press, 1957. ix and 325 pages. Cloth. \$5.50.

The generation that lived from the Restoration to the "Glorious Revolution" saw the Puritans, now out of power, harried and disturbed. Not that the persecution was continuous or that the autos-da-fe burned brightly. There were laws passed to restrict the Puritans, and uneven enforcement of these laws; the period ends with the Puritans becoming Nonconformists and the government becoming ready for the Act of Toleration. In the meanwhile this people is of intense religious conviction, serious in its efforts to live a godly life, aware of its sufferings and the meaning of trials, intent in its desire to further reformation in the church. Dissenters, however, in the lore of the folk are traitors. The community is indivisible; its solidarity and strength demand religious uniformity—so it is argued. An Act of Uniformity opens the era; the Act of Toleration closes it. What are the forces that bring about this change? These Cragg defines and develops with skill. Forty-two pages of notes (pp. 260—302) bring ample documentation.

The account is more than a story of a generation that suffered persecution. The development of toleration, but above all the life of a people are brought out. The work is, therefore, of wider interest than merely to the specialist in Puritan history. Its style, too, will attract the non-specialist.

CARL S. MEYER

THE MYSTERY OF THE CROSS. By J. E. L. Oulton. Greenwich: The Seabury Press, 1957. Paper. 63 pages. Price not given.

These five addresses, delivered during Holy Week, 1956, by the Regius Professor of Divinity at the University of Dublin, are distinguished for their clarity of thought and vigor of language.

Oulton is at his best when he makes applications of the cross to the Christian life. He comes quite close a number of times to expressing the Biblical concept of the *satisfactio vicaria*, but he never quite comes to clear affirmation of the way of salvation. In the second lecture, "The Sin-Bearer" (based on 1 Peter 2:24, "who His own self bare our sins, in His own body on the tree") he suggests that "different conceptions of the

Atonement have resulted from the general trend of thought in different periods of the Church's history." The so-called "satisfaction" theory is said to have developed in the age of "chivalry." Of the ransom theory the author says that it is "so remote as to be almost meaningless for us today." The presence of evil powers in the air is viewed as Jewish and Gnostic speculation, and "we need not suppose that St. Paul and other New Testament writers accepted such speculation as literally true or that they believed in the existence of one and all of this bewildering hierarchy of heaven."

The author has some fine statements on the work of the Holy Spirit in connection with the redemptive work of Christ, although here, too, we encounter statements like this: "Moreover, the Spirit himself is the Spirit of Christ, who through death and resurrection *became a life-giving Spirit*" (emphasis ours). Nevertheless, the discriminating reader will find much to stimulate his Lenten thinking.

HERBERT J. A. BOUMAN

SHOULD CHRISTIANS DRINK? An Objective Inquiry. By Everett Tilson. New York: Abingdon Press, 1957. 128 pages. Cloth. \$2.00.

The author, who favors abstinence but does not repudiate the Christian spokesmen for moderation, finds that "the Bible offers little encouragement to those who approach it in search of proof texts as props with which to shore up the cause of abstinence" (p. 36). Hence temperance workers are encouraged to approach the Bible "along dynamic and functional rather than traditional and authoritarian lines." The book investigates the problem on the basis of the Bible, church history, Christian theology, and Christian ethics.

E. L. LUEKER

FREEDOM OF THE WILL. By Jonathan Edwards; edited by Paul Ramsey. New Haven: Yale University Press, 1957. xii and 494 pages. Cloth. \$6.50.

The Yale edition of Jonathan Edwards' writings, under the general editorship of Perry Miller of Harvard University, makes its debut with the major treatise written by this 18th-century theologian. Scholars on the general committee include Roland Bainton, Richard Niebuhr, Norman Pearson, John E. Smith, and Sydney Ahlstrom of Yale; Amos Wilder of Harvard, Paul Ramsey of Princeton, Sidney Mead of Chicago, and V. Daniels of Old Greenwich. Such an array of scholars ensures excellence of the highest order for the edition.

The editor of the first volume, Paul Ramsey of Princeton University, has set a high standard for the subsequent editors. His critical notes supply only what is actually needed. His scholarly introduction (128 pp.) includes an analysis of Edwards' philosophical argument, his relations to John Locke, a close look at Edwards' antagonists, Thomas Chubb, Daniel Whitby, and Isaac Watts, a note on Edwards' life, and a note on the text of the work (which in the original edition of 1754 bore the formid-

able title *A careful and strict Enquiry into the modern prevailing Notions of that Freedom of Will, which is supposed to be essential to Moral Agency, Vertue and Vice, Reward and Punishment, Praise and Blame*).

The importance of this book for Calvinist thought can hardly be overstated. Ramsey points out (p. 2): "This book alone is sufficient to establish its author as the greatest philosopher-theologian yet to grace the American scene."

Edwards' purpose is to combat Arminianism. Against conditionalism he stressed irresistibility; he finds no room for contingency and the liberty of self-determination either in Scripture or in reason. He distinguishes moral necessity from natural necessity and determination from compulsion.

But Edwards must be read to understand Edwards' thought. The problem with which he grapples is of consequence in theology. Augustine, Luther, Erasmus wrote on it. Modern theologians and philosophers have found it important. Edwards stresses God's moral governance of mankind.

Few Lutheran pastors will want to own Edwards' complete works. Few, however, ought to be unfamiliar with his *Freedom of the Will*. Ramsey's volume in the Yale series will be the standard edition of this work.

CARL S. MEYER

THE TEXT OF THE OLD TESTAMENT: AN INTRODUCTION TO KITTEL-KAHLE'S "BIBLIA HEBRAICA." By Ernst Würthwein, translated by P. R. Ackroyd. New York: The Macmillan Company, 1957. x and 172 pages. Cloth. \$3.20.

This book explains in detail the history and the characteristics of the various witnesses to the text of the Old Testament and sets up some principles of textual criticism.

The first three chapters, entitled "The Transmission of the Text in the Original Language," "Translations from the Original Language," and "The Remaining Translations" deal with commonly known information concerning the transmission of the text and the versions of the Old Testament. The main value of this material is its detailed explanation of the signs and abbreviations used in the Kittel-Kahle text. For those who have not read a discussion of these topics in a standard introduction or elsewhere this book affords a fine summary and evaluation of the material concerning the various witnesses to the text of the Old Testament.

The final chapter entitled "Textual Criticism" is, in this reviewer's opinion, the most valuable part of the book. The purpose of textual criticism is "to detect all alterations and to restore the oldest text which can be recovered." The causes of corruption are misreading, miswriting, and deliberate alterations to improve or change the text. The methods of detecting such corruptions are explained in detail. The methods of textual criticism suggested are:

1. The Masoretic text is to be considered as the best witness to the

original text. Every deviation from it must be justified by suitable evidence. However, the vowels of the Masoretic text have "not the same significance as the consonantal basis," and "alterations of the vowel signs do not really rank as emendations."

2. Where the Masoretic text is clearly objectionable or impossible, and other witnesses offer a sound solution (not just an obvious conjecture), the witness of the versions is to be followed.

If one applies these principles in his use of the lower paragraph of the critical apparatus of the *Biblia Hebraica*, he should do a fairly acceptable job of textual reconstruction.

Of special interest are the 41 plates with suitable explanations. A careful study of these plates is very useful in the understanding of transmission of the text of the Old Testament.

This book should be a required text for every student or pastor who intends to do serious exegetical work on the basis of the Kittel-Kahle text.

HOLLAND H. JONES

SCIENCE VERSUS PHILOSOPHY. By F. G. Connolly. New York: Philosophical Library, 1957. 90 pages. Cloth. \$3.75.

Connolly is an associate professor at the University of Notre Dame. His carefully reasoned and far from doctrinaire work is a contribution to the lively controversy within Thomistic circles about the relation between the modern sciences and scholastic philosophy that has been going on since Maritain published his *Distinguer pour unir ou les degrés du savoir* in 1935. Connolly takes a mediating position between Maritain and his opponents, the "Laval school" of de Koninck and the Dominicans of the "River Forest school." He proposes that the term "philosophy" be used exclusively for metaphysics and that "science" be used to describe the so-called "philosophy of nature" and its associated empiriological sciences, with "science" subalternated to "philosophy" and both of them subalternated to speculative theology. Mathematics and the empiriometric sciences he would designate as "art." "Art" and "science" he correlates with the pursuit of temporal natural happiness. Of somewhat wider interest is his conception of the imagination as an essentially constructive rather than reproductive faculty; in the case of brute animals he attributes to their sensitive imagination the collative ability to "synthesize the data of past experience and make use of this knowledge as guide to future conduct." (P. 65)

ARTHUR CARL PIEPKORN

PREACHING FROM GREAT BIBLE CHAPTERS. By Kyle M. Yates. Nashville: Broadman Press, 1957. 209 pages. Cloth. \$2.50.

This is not a manual on the technique of preaching from entire chapters of Scripture. It contains thirteen homiletical meditations on great passages from the Bible. Sometimes the chapters are utilized only piecemeal in order to develop a special theme; sometimes only initial verses are employed, as in Matt. 5; sometimes the comments cover the entire

chapter, verse by verse. The treatment is, in effect, the preacher's method as he initially ponders his text and utilizes some of the insights, particularly of lexicography, which are at his disposal. While the theology is evangelical in accent and Is. 53 provides good expressions of the atonement, there is no effort, as in Matt. 5, to integrate the atonement with the goal of the material.

RICHARD R. CAEMMERER

BASIC CHRISTIAN WRITINGS. Ed. Stanley I. Stuber. New York: Association Press, 1957. 127 pages. Paper. 50 cents.

A biographical note, a paragraph of appreciation, about eight small pages of extracts from his writings, and a page of "basic sentences," are provided for each of these: St. Augustine, St. Francis, *Theologia Germanica*, Erasmus, Martin Luther, John Calvin, Roger Williams, George Fox, John Wesley, Ralph Waldo Emerson, Phillips Brooks, Walter Rauschenbusch. The common denominator apparent to the editor in these selections is a pertinence to "the inner life of the Christian fellowship" and "evidence that God has been speaking anew to his people."

RICHARD R. CAEMMERER

PREACHING AND TEACHING THE NEW TESTAMENT. By P. B. Fitzwater. Chicago: Moody Press, 1957. 622 pages. Cloth. \$7.95.

The basic purpose of this book is to present detailed outlines of the New Testament books for Biblical preaching and teaching. It is intended primarily for pastors and Bible teachers. The method of presentation evidences a disciplined pedagogy, but theological appreciation, especially of the Gospel material, is deficient despite occasional neat capsuling.

With respect to critical matters, it appears that the author considers even an elementary treatment prejudicial to the spiritual development of his readers. He takes Rev. 4:1—20:3 as premillennial apocalyptic. (P. 598)

FREDERICK W. DANKER

DAS RINGEN UM DIE EINHEIT DER KIRCHE IM JAHRHUNDERT DER REFORMATION: VERTRETER, QUELLEN UND MOTIVE DES "OEKUMENISCHEN" GEDANKENS VON ERASMUS VON ROTTERDAM BIS GEORG CALIXT. Stuttgart: Evangelisches Verlagswerk, 1957. 260 pages. Paper. DM 11.50.

The literature of the ecumenical movement is the richer for this work, which deserves early translation into English. The author is chairman of the department of church history at the Augustana Theological School, Neuendettelsau. He stands consciously in the tradition of the Lutheran Reformation, but he reveals an authentic historian's concern for objectivity over against the subjects of his inquiry: Luther, Erasmus, Melancthon, Bucer, various kinds of reformers in the "Papalist" party (polemicists like Eck, humanists like Pirkheimer and Wimpina, practical reformers like Latomus, irenicists like Contarini), Witzel, Cassander, and, finally, Calixt. The title must thus be rather broadly understood. What we have

is a fairly intensive investigation of the seven decades between Erasmus' *Enchiridion* of 1502 and the death of Witzel in 1573, followed by an appendix covering a period half as long in the life of the University of Helmstedt's influential but somewhat ambiguous George Calixt. The great virtue of this informative book lies in the perceptive summaries of the original works and the critical evaluations of the significant secondary materials. Desiderata in any translation or later edition include a clearer reworking of the material on Melancthon's relation to the Interims of 1548; more attention to Michael Holding (who now rates fourteen lines) and Julius von Pflug (who receives mere passing references) among the reformers who remained loyal to the Bishop of Rome; a more complete bibliography; and an index of names at least. No one can lay this book down without heightened concern for the present scene when he realizes on the one hand how much so many of the churchmen here discussed had in common with one another and how subtle the theological differences between and among them often actually were, and on the other hand how frequently and how seriously a lack of historical orientation and conviction distorted their theological thinking. ARTHUR CARL PIEPKORN

ESSAYS ON TYPOLOGY. G. W. H. Lampe and K. J. Woollcombe. Naperville: Alec R. Allenson, 1957. Paper. 80 pages. \$1.50.

This book, Number 22 in the series of *Studies in Biblical Theology*, contains two essays, "The Reasonableness of Typology" and "The Biblical Origins and Patristic Development of Typology."

The first essay begins with a discussion of the unreasonableness of the typological interpretation current before the rise of modern critical study. It then points out how the emphasis on the diversity of Old Testament thought, which was and is a major emphasis of the historical approach to the Old Testament, destroyed the old typological approach. Then the author notes the present concern of the historical method to discover unity in the midst of this diversity.

It is in this search for unity that the modern typological approach makes its contribution. This approach is an attempt to see the Old Testament through the eyes of the apostles, and to interpret it along the same lines that they did, without denying its historical character.

The unifying theme of the Bible is the covenant concept. The Old Testament relates the important historical events through which God revealed this covenant to Israel, e.g., the Exodus, the ratification of the Sinaitic covenant, the Davidic kingdom. The apostles viewed these events as predictive types of similar historical events in the new covenant era, and said that the new covenant event was the fulfillment of the typological prediction of the old. By expressing themselves in this way the apostles are following the pattern of the Old Testament prophets. For they had recognized that God revealed His intentions in these acts in history, and would accomplish the end of His gracious intentions by a repetition of

these acts in history. Thus the message of the prophets is that God will act again as He has acted in the past when He confirmed the Sinaitic covenant and established the kingdom of David. And the message of the apostles is: God has completed His plan by sending Christ to establish the new covenant and the new kingdom.

This reviewer likes this approach very much. He considers it a very "reasonable" method of interpreting the unity between the Old and New Testaments. His one fear is that the author in his attempt at "reasonableness" has omitted the "unreasonable" fact also stressed by the apostolic writers. "That God *spoke* to the fathers by means of the prophets." If one views the Scriptures as God's explanation of His divine and gracious plan, which is delivered through the media of prophets and apostles, he has comprehended the basic premise in the understanding of the unity of the Scriptures, that is, that they are the Word of God.

The second essay begins with a definition of terms, and an explanation of exactly what is meant by typological writing and exegesis. The factor that distinguishes typology from other closely related methods is that it links the type and antitype "within the historical framework of revelation."

The author continues with a discussion of prophecy and its fulfillment. He shows that much Old Testament prophecy is "recapitulative," in the sense described in the preceding essay. The prophet proclaimed that God would repeat His saving acts, and revealed the signs that would accompany this ultimate recapitulation. The apostles follow the same line of thought and describe the events of the new covenant as a recapitulation of God's acts in the old. Thus "the origins of typology are to be found in the way the New Testament writers handled the Old Testament prophecies."

Next follows a discussion of the origins of allegorical method, and a comparison between Alexandrian and Palestinian allegory. The former attempted "to free the spirit of the text from the shell of words in which it was encased," the latter used the "actual text to describe the activity of God." The apostolic use of allegory follows the Palestinian method; it was "anchored in history."

Among the church fathers, the Alexandrians continued the method of allegory, while the Antiochenes interpreted the Scriptures literally. This situation prevailed till the fifth century, when the scholars of Antioch began to indulge in non-historical allegory. After that, historical exegesis and the grasp of the historical nature of typology were lost.

The principles which seemingly determined the use of typology in the Bible, and in the Fathers who followed the Biblical method are: to keep it within the historical framework of revelation, and to use it solely for expressing God's redemptive activity.

This essay is a "must." It gives more useful information about the origins of typology in 37 pages than one usually gets from an entire volume.

HOLLAND H. JONES

- 49 *WORSHIP STORIES FOR CHILDREN*. By Theodore W. Schroeder. St. Louis: Concordia Publishing House, 1957. 132 pages. Cloth. \$1.75.

Here is another assist in the commendable effort to make the truth of God interesting and understandable to children. "Story sermons" of the anecdote-with-a-holy-thought variety are not enough to offer the church's children, any more than they would be for the church's elders. But specific steps must be taken if a parson is to change the idea, all too prevalent in the mind of his parish children, that words spoken from the pulpit are not meant to be intelligible. These illustrations are such a step. Used in vacation Bible schools and Sunday schools, or mixed well with the Sunday homiletic loaf and served in a service designed for children, they would help answer the children's version of the apostle's query, "How shall they hear even with a preacher?"

GEORGE W. HOYER

- CHRISTIAN BY DEGREES: MASONIC RELIGION REVEALED IN THE LIGHT OF FAITH*. By Walton Hannah. Third edition. London: Augustine Press, 1957. 216 pages. Cloth. 15/—.

Since preparing the first edition (1954), reviewed in *CONCORDIA THEOLOGICAL MONTHLY*, Vol. XXV, No. 9 (Sept. 1954), p. 709, a sequel to his *Darkness Visible*, the author, then an Anglo-Catholic priest, has gone over to the Roman Catholic denomination, a regrettable development, which he prophetically adumbrated on page 47 and which he frankly confesses on page 207 of this edition. But this in no way alters the fact that the present volume provides from unimpeachable Masonic sources, including the "secret" rituals of the crucial degrees, the evidence that a Christian interpretation of the ritual of the degrees above the Craft is invalid and impossible. The main difference between this and the earlier editions is the addition of a second appendix, in which the author critically reviews Arthur Brown's *The Fourth Gospel and the Eighteenth Degree* (Rose Croix), in which Brown attempted to answer the first edition of *Christian by Degrees*, as superficial and irrelevant.

ARTHUR CARL PIEPKORN

- THE PRESENCE OF ETERNITY: HISTORY AND ESCHATOLOGY*.

By Rudolf Bultmann. New York: Harper and Brothers, 1957. ix and 171 pages. Cloth. \$3.00.

In these the 1955 Gifford lectures Bultmann aims to present a constructive answer to the quest for meaning in an apparently meaningless historical process. He finds the ingredients for his answer in the Biblical data which posit man's moral involvement in the historical process in contrast with ancient Greek concepts and the modern secularization (notably in Hegelian Marxism) of New Testament and early post-apostolic eschatological positions. In the Romanticists' concern for man's involvement in history he sees a path cleared to the recovery of man's essential historicity. Immanuel Kant's emphasis on practical reason and

Schleiermacher's views on hermeneutical involvement represent important insights that find conjunction in Croce and Collingwood. Croce articulates the view that history is a process in which the present is heavily charged with responsibility for the future. But whereas Croce emphasizes the role of mind, Collingwood combines mind with will, and human activity is viewed as purposeful intent. Brought to its ultimate conclusion this means that "genuine historicity means to live in responsibility, and history is a call to historicity." (P. 136)

Bultmann insists, however, that history is not made up only of actions but of reactions and the impact of "personality" as reflected in such historically influential phenomena as Augustine's *Confessions*. Ultimately Christianity is validated as a legitimate *Weltanschauung* because it does justice to man's historicity. Christianity presents man with the "eschatological" event of God's grace in Christ. This event, Bultmann goes on to say, is realized in the act of faith. The meaning of history is not seen from outside history but from within man himself. The "*meaning in history lies always in the present*, and when the present is conceived as the eschatological present by Christian faith the meaning in history is realized." One does not see this meaning as a spectator, but only in "responsible decisions." "In every moment," continues Bultmann, "slumbers the possibility of being the eschatological moment. You must awaken it." (P. 155)

It is quite impossible to evaluate both briefly and adequately so stimulating a volume as this. But though there is so much to which one can give ungrudging assent, there are other areas which raise significant questions. The first concerns itself with his observations on the early church's views. It appears to this reviewer that Bultmann has interpreted a reluctance to foster social *programs* as refusal to accept social responsibilities. (P. 36)

An important element in Bultmann's demythologized eschatology is the concept of righteousness as "the real bliss" (p. 42) which he has extracted from Paul's view of history. But it appears that the apostle's emphasis on the *eschaton* is dismissed with unwarranted dispatch. According to the Biblical view it is precisely man's understanding of his historicity that is subject to ultimate judgment. Man must finally stand outside history in order that his secret response to God and history may be scrutinized (Rom. 2:16). Moreover, man lives not only out of his historically conditioned future, but, according to the apostle, also out of an eschatological future that lies beyond the life in Christ in time. (1 Cor. 15:19 ff.)

Bultmann likens man's problem of finding his real historicity to Luther's famous *simul iustus, simul peccator* (p. 154). But it is questionable if Bultmann's demythologized approach goes as deeply to the roots. Luther's *simul peccator* develops out of the realization that man carries his past into his redeemed present and is not rid of that past until the end. Man must reckon with the presence of his past also in the state of grace.

Bultmann, however, demythologizes the *eschaton*. He must therefore also demythologize the "flesh." Ultimately in his view "flesh" must be understood as man's "historicity," and this is not a far cry from a modernized "prison of the soul."

Eschatology and original sin are the two elements that give man a past and a future. Whether he wills or not, if the total Biblical view be considered, Bultmann must leave man with a truncated present, without eternity. When grace becomes the ability to effect one's historicity, or to realize one's historicity, grace is no longer grace, and the presence of eternity becomes the absence of the *eschaton*. Further conversation is required adequately to articulate the relationship between grace and the expectation of the end, but thanks are due the Marburg professor for uncovering some of the boundary markers and defining others more clearly.

FREDERICK W. DANKER

THE AGE OF LUTHER: THE SPIRIT OF THE RENAISSANCE — HUMANISM AND THE REFORMATION. By Ida Walz Blayney. New York: Vantage Press, 1957. xii and 499 pages. Cloth. \$5.00.

The emancipation of man as a human, rational being is, according to the author, the goal of the Renaissance and Humanism. The emancipation of man as a spiritual being is, she holds, the goal of the Reformation. "The Renaissance brought the rebirth of man into a newly discovered world, and in the Reformation man was reborn in God," she says (p. 475). Her realization that Renaissance Humanism could not meet the spiritual needs of man and her understanding of the meaning of Luther's theology save the author from a travesty in the interpretation of the period.

As it is, it is unfortunate, in the opinion of this reviewer, that the author included the chapters on the Renaissance and Humanism in this book. To have excluded them would have meant that she would have had to alter her over-all interpretation of the period, which would have been all to the good.

The two chapters, iv and v, on "The Reformation — Martin Luther," 350 pages of the 500, are the core of the book and lend substance to it. Here and there one can differ with a choice of words or a mode of expression, e.g., she calls Luther's doctrine of the Eucharist "consubstantial presence" (p. 187 and p. 453; but cf. p. 336, where the phrase "in, with, and under" is used). If the exposition of Luther on the Bible fails to do full justice to Luther's views on the power and the authority of Scriptures, the expositions on his doctrines of the Triune God or justification by faith in Christ, to single out those two, may be cited for their clear and complete expositions of Luther. "The way of justification by grace through faith is the only possible way between God and man; not primarily because man is a sinner, but foremost and chiefly because God is God" (p. 124) is a sample of her summaries of Luther's thought. These, however, might have been organized much better.

The biographical material in this book is not extensive. The references to Luther's writings are largely to the Erlangen edition; there is no index, alas. Although this will not become a "great" treatment of the "Age of Luther," it will be regarded as noteworthy. CARL S. MEYER

THE SOURCES OF THE SYNOPTIC GOSPELS. By Wilfred L. Knox, edited by H. Chadwick. Cambridge: Cambridge University Press. Vol. I, *St. Mark*, 1953. xiv and 162 pages. Vol. II, *St. Luke and St. Matthew*, 1957. x and 170 pages. Cloth. \$4.00 per volume.

Scholars owe a debt of gratitude to Chadwick for revising these two volumes on synoptic criticism left uncompleted by Wilfred Knox's death on February 9, 1950.

In the preface to the first volume Knox had written: "This book . . . is an attempt to deal with the Synoptic Gospels not as collections of anecdotes but as compilations of sources underlying Mark and the hypothetical Q, and also the matter peculiar to Luke and Matthew. The importance of the attempt is that it cuts down by some thirty years the supposed interval between the events recorded in the Gospels and their first appearance in a written form. If this can be established, it follows that we must allow a far greater historical reliability to the narratives than is usually admitted; the period of compilation can scarcely be later than A.D. 40 in at least two cases" (I, xi). Knox's basic contention is that by minute analysis of the synoptic records a number of "tracts" can be isolated. In the volume on Mark he had attempted to demonstrate the existence, among others, of a special "Twelve-Source," a "Book of Parables," and a "Book of Miracles." The second volume, completed by Chadwick, reinforces the conclusions reached in the analysis of Mark. Knox concludes that Luke's presentation of the Sermon on the Mount "is nearer the original, and that it had passed through the form of a collection of independent sayings and been changed into a sermon before it reached either evangelist" (II, 11), "that the original collection of sayings did not include any Beatitudes" (p. 17), that the Matthean version of the Sermon "is based on the Lucan Sermon as found in Q with the Beatitudes drawn from a different version," with amplifications including "matter drawn from various parts of the Q stratum as found in various parts of Luke" (pp. 35 f.). On the whole, Knox observes, Luke's material adapts itself much better to this type of analysis than Matthew's because of the latter's attempt to rearrange it into an artistic whole. However, the infancy narrative in Matthew can certainly be isolated, he concludes, and in all probability a collection of parables.

Thus, in the "late thirties, and certainly by the early fifties of the first century," concludes the Epilogue, "shorter tracts of the type postulated would have become the normal type of Christian propagandist literature. Although several of these tracts were put together by Mark, there were

several others which were not available to him and were used in different ways by Matthew and Luke; to these applies the symbol 'Q.'" (P. 139)

It may be well to recall B. H. Streeter's objections (in his *The Four Gospels* [London, 1930], p. 184) to this over-all view. While it accounts for the dissimilarities in expression of Q material in Matthew and Luke, it does not explain the close and even exact verbal correspondence in other instances. The fact of exact verbal correspondence suggests a common *written* document. This is a basic premise in developing the documentary hypothesis. Logically, then, similar material with widely divergent expression must come (except in cases of editorial alterations) from parallel lines of tradition. Knox chooses to pursue another possibility, that in parallel lines of tradition, e.g., Luke 11:37 ff. and Matt. 23:1 ff., "intermediate editors happened to leave their original unchanged" (I, 101). It is just at this critical juncture that Knox's position appears least critical and most vulnerable, and Streeter's solution may still have the edge as a more reasonable explanation of the data.

Knox places a great deal of emphasis on the correct understanding of the relationship between literary units. Here subjectivity can be highly prejudicial to critical investigation, and it is quite possible that the compilers responsible for Matthew and Luke were not quite as careless or incapable as Knox sometimes makes them out to be (for example, on p. 36).

If Knox's isolation of particular earlier "tracts" is not completely convincing, he does underscore Moffatt's assertion "that some of Q's logia were in circulation in other forms" (*Introduction*, 3d ed., 1918, p. 195 n., pp. 205 ff.). Especially valuable is Knox's demonstration of the form historians' inadequate appreciation of the Church's biographical interest in approaching its traditions (see especially pp. 121—128). Extremely suggestive is his determination of the *Sitz im Leben* for many Synoptic passages. Thus in connection with Luke 11:14-32 Knox accounts quite plausibly for the apparently awkward v. 16. The problem here is that Luke does not really follow through on the thought in v. 16 until he comes to v. 29. Knox's solution suggests that "the whole passage is a compilation for the use of Christian controversialists" (II, 62). The opposition attacks on two grounds: (1) Jesus casts out devils by Beelzebub and (2) Jesus never wrought a really convincing miracle. Luke's source presents these two attacks in the introductory verses, 14-16. Vv. 17-28 then answer number 1 and vv. 29-32 answer number 2.

Not so fortunate is his suggestion that Mark 5:8 was inserted rather "clumsily" to explain why the demon was being tormented (I, 40). A glance at 1:16, 22; 2:15; 5:28, 42 will demonstrate similar "clumsy" attempts to account for a previous action.

Of intrinsic value in themselves are Knox's frequent references to parallel situations in non-Biblical writings. See, e.g., p. 11, note 1, where Matthew's double use of the same quotation is shown to be paralleled

in Plutarch's *Themistocles*. On p. 48, n. 1, one may observe how Wellhausen's and Bultmann's skepticism is met by a particularly deft reference to Lucian.

Both of these volumes exhibit careful scholarship and painstaking care by the publishers. The indexes help make all passages under discussion easily accessible.

FREDERICK W. DANKER

THE RELUCTANT ABBESS: ANGÉLIQUE ARNAULD OF PORT-ROYAL (1591—1661). By Margaret Trouncer. New York: Sheed and Ward, 1957. x and 277 pages. Cloth. \$3.75.

Angélique was the fourth of twenty children born to Monsieur Antoine Arnauld and his wife Marion (the last child was another Antoine Arnauld, the author of *Fréquente Communion*, published in 1643). Angélique was made an abbess at eleven; at seventeen she was "converted" and, "in a flash, the glory of her vocation as a Cistercian contemplative became clear to her. She saw the necessity of obedience and contempt of the flesh; above all, she realized the merit of true poverty" (p. 66). A fierce reformer, a domineering personality, proud in her humility, she came under the influence of Saint-Cyran and then acquired the taint of Jansenism. Margaret Trouncer, a convert to the Roman Catholic Church, condemns Jansenism, of course, and is not always kind to Mère Angélique. In spite of its inadequate treatment of Jansenism, her book, with its revealing insights into convent life, makes fascinating reading.

CARL S. MEYER

THE INEVITABLE CHOICE: VEDANTA PHILOSOPHY OR CHRISTIAN GOSPEL. By Edmund Davison Soper. New York: Abingdon Press, 1957. 192 pages. Cloth. \$2.50.

Vedanta philosophy is a neo-Gnostic attack on the central citadel of the Christian faith. Church leaders may be prone to dismiss it as an esoteric cult that will never win more than a handful of active members in our country. This is not the primary threat of Vedanta. Its object is to influence Western society and especially its thinkers and leaders. Doctrinal indifferentism within Christianity has softened it up for subtle invasion by this sophisticated religious philosophy with its persuasive argument that all religions are equally valid aspects of the One. Vedanta missionaries of the Ramakrishna movement are established in all our major cities. Some of them are coming in at a very high intellectual level; thus when Swami Akhilananda of Boston wrote his most recent book, no less a person than Gordon Allport wrote the introduction.

Edmund Soper, long professor of the History of Religions at Garrett, performs a meritorious service in alerting Christians to the danger of Vedanta's amorphous embrace. His descriptions of its religious philosophy are as lucid as the subject permits and his witness to the uniqueness of Christianity forthright and uncompromising.

W. J. DANKER

GOING HIS WAY. By Melvin E. Wheatley, Jr. Westwood: Fleming H. Revell Company. 1957. 155 pages. Cloth. \$2.50.

A young Methodist pastor in California publishes his first volume of sermons with strong endorsement of his bishop, Gerald Kennedy. Although crowded with quotation and allusion in the customary manner, these sermons reveal an unusually substantial effort to reach under the surface of the Gospel narrative to depict Jesus Christ as the pattern for the Christian life. He is described as the Way—Maturation, Identification, Affirmation, Vocation, etc.—on the basis of incidents and sayings in His life. The closing sermon is a strong affirmation of the resurrection to eternal life. Throughout, even in the sermon on the crucifixion, the actions of Jesus are described simply as exemplary. "The victory Jesus went up to Jerusalem to achieve was to persuade the Jerusalem crowds to accept God's gift of life filled with love" (p. 131). "The necessity of love remaining love, in spite of what the aliveness of life does to it, is the eternally contemporary crucifixion" (p. 136). It will be good in a subsequent volume to see these splendid capacities of language and concern for people bent toward the interpretation of Christ as the Way to the Father, as well as the display of one already *with* the Father.

RICHARD R. CAEMMERER

THE GEOGRAPHY OF THE BIBLE. By Denis Baly. New York: Harper and Brothers, 1957. 282 pages. Cloth. \$4.95.

This "first geography of the Bible in English of the 20th century" undeniably fills a gap in our necessary equipment for Biblical study, and many pastors and laymen will wish to purchase it.

Baly's qualifications for writing this book are impressive. Foremost among them are his long residence in and intimate acquaintance with the Palestinian area. He writes well, and in flashes even vies with George Adam Smith's incomparable mastery of the English language. The photographs are all the author's own, thus avoiding much of the repetition of illustration found in many other Biblical manuals. Numerous maps, a glossary, notes, two indexes, and nine pages of bibliography round out the volume's usefulness.

In spite of the author's attempt to avoid technicalities and his addition of a glossary of geological terms, a full appreciation of this aspect of the book calls for considerable background. In general the definition of "geography" applied here is a comprehensive one, including, in addition, meteorology, agriculture, and, in short, all the ecological factors influencing Biblical life. In the area of archaeology some of Baly's easy identifications of Biblical places with modern sites will be contested.

No geographical determinist, Baly is nevertheless acutely aware of the key role which geography played in the Biblical drama. He defends and constantly illuminates "the thesis that the geography of Palestine was no less part of God's plan for his people than the history." (P. 77)

HORACE HUMMEL

ESSAYS FROM THE EIGHTH INSTITUTE OF LITURGICAL STUDIES. Valparaiso: Valparaiso University, 1957. 63 pages. Paper. Price not given.

After a number of years in which the papers were merely mimeographed, Valparaiso University's influential Institute for Liturgical Studies is happily returning herewith to printing them. While the five papers in this worthwhile brochure—to which the University's president, Otto P. Kretzmann, has written a preface—do not reproduce all the papers read at the 1956 Institute, they offer something for almost everyone. Adolf Wismar's "The Scriptural Basis of the Communion Liturgy" will interest the systematician, the exegete, and the church historian. The parish parson will be stimulated to reflection and possibly to action by three papers which fellow parsons prepared and read: Carlton H. Mall's "The Churching of Women"; Armin C. Draeger's "A Course of Confirmation Instruction Based on the Common Service"; and John Damm's "The Children's Christmas Program." Church musicians and musicologists will appreciate "The Attainant Organ Books," by M. Alfred Bichsel, an evaluation of and an introduction to "the first extant monuments of liturgical music destined for the organ [to] be preserved in France," three (out of a total of seven) volumes of keyboard transcriptions published by Pierre Attaignant in 1531 and re-edited a quarter of a century ago by one of the mentors of the lecturer.

ARTHUR CARL PIEPKORN

EXTINCT LANGUAGES (ENTZIFFERUNG VERSCHOLLENER SCHRIFTEN UND SPRACHEN). By Johannes Friedrich. New York: Philosophical Library, 1957. 182 pages. Cloth. \$5.00.

The author is an able and well-known linguist, to whom we owe our best Phoenician grammar and an excellent Hittite grammar and dictionary, as well as numerous other significant contributions. He contends that "the decipherment of these old scripts and languages in the 19th and 20th centuries ranks with the most outstanding achievements of the human mind, and the only reason why it does not stand in the limelight of public interest as a co-equal of the radical triumphs of physics and technology and their related sciences is that it cannot produce the same effect on practical daily life which those discoveries can." (P. ix)

The first half of the book recounts "the three great decipherments" of Egyptian, cuneiform, and the Hittite hieroglyphics. The relevance of these to Biblical studies will be quite obvious. Thereupon he proceeds to many other ancient Near Eastern languages and/or scripts, including Sidetic, Palaian, Urartean, etc., the very existence of which is known almost exclusively to specialists. Friedrich's lucid presentation presupposes only a minimum of linguistic training, and, in fact, this work might well serve as a popular introduction to its subject. Profuse illustration adds to popular interest.

Inevitably, there are numerous areas where specialists might quibble

or differ but this is not the place to consider the details. The rapid progress of decipherments since the original came out in 1954 is apparent from the fact that near unanimity will be found today on only two out of the four of the author's major "examples of undeciphered script."

To Biblical scholars, to amateur linguists, as well as to those to whom cryptography might appeal as a hobby, we heartily recommend this publication.

HORACE HUMMEL

THE GOSPEL OF LUKE: THE DAILY STUDY BIBLE SERIES. By William Barclay. Philadelphia: The Westminster Press, 1957. xviii and 314 pages. Cloth. \$2.50.

In this little volume the entire Gospel is broken up into convenient units, with an original translation and explanatory paragraphs of information and interpretation for each unit. Each unit can be read and digested in a few minutes of daily study. The author succeeds well in conveying the charm and warmth of the Third Gospel, but a definite de-emphasis of creedal affirmations is apparent, and sometimes pretty moralizing does duty for the evangelist's meaty theology, as in the case of the interpretation of Luke 5:1-11. Tastefully chosen anecdotes and numerous literary illustrations and archaeological observations should give this book a special appeal to anyone on the prowl for homiletical condiments.

FREDERICK W. DANKER

TORCH BIBLE COMMENTARIES: ST. PAUL'S EPISTLE TO THE THESSALONIANS. By William Neil. Naperville: Alec R. Allenson, 1958. 151 pages. Cloth. \$2.50.

Dr. Neil's very readable commentary for the general reader comes to grips with all the major problems in the Thessalonian epistles without being technical, and suggests approaches which are in the main satisfying for one seeking guidance and instruction in the apostolic word. The tone is positive throughout. Laymen should welcome it. Pastors will find it helpful.

FREDERICK W. DANKER

JESUS AND PAUL: ORIGIN AND GENERAL CHARACTER OF PAUL'S PREACHING OF CHRIST. By Herman Ridderbos, translated from the Dutch by David H. Freeman. Philadelphia: Presbyterian and Reformed Publishing House, 1958. 155 pages. Cloth. \$3.75.

This book is an admirably succinct and scholarly defense of the unity of Paul's Christology with that of the early church and the self-disclosure of Jesus Himself, with a penetrating and clear analysis of the negative positions of modern critical schools down to that of Rudolf Bultmann, and with an excellent positive exposition of Paul's apostolic proclamation. This volume deserves a place of honor beside the classic work of James Gresham Machen, *The Origin of Paul's Religion*, 1921. It traverses the

same ground but extends the area of criticism to our own day, with scholarly competence reminding one of Machen. The value of the book is out of proportion to its size. The twenty-three pages of notes compress material which, if expanded in the text itself, could easily have produced a much larger book. For the novice the reading may prove heavy. But repeated reading will bring rich rewards. VICTOR BARTLING

LETTERS TO THE SEVEN CHURCHES. By William Barclay. New York: Abingdon Press, 1957. 111 pages. Cloth. \$2.00.

At two cents per page the reader of this book on the first three chapters of Revelation is guaranteed a tour of the "Seven Churches" he will not soon forget. Archaeology and practical spiritual application are here blended in a most informative literary dish. FREDERICK W. DANKER

HENRY NEWMAN: AN AMERICAN IN LONDON, 1708—43. By Leonard W. Cowie. Published for the Church Historical Society. London: S. P. C. K., 1956. x and 272 pages. Cloth. 30s.

Henry Newman was American-born, a graduate of Harvard University and later its librarian. He entered business and then in 1708 became secretary for the Society for Promoting Christian Knowledge. He died on June 15, 1743, after thirty-five years of faithful service to the Society. Of special interest in this biography are the chapters on the East India Mission and the Salzburg refugees, which tell about the close contacts between the Society and German Lutherans. The chapter on the charity school movement is likewise of particular value.

The work is, therefore, more than the history of a man or even of a society. The interests of both were international. The careful scholarship of the author makes this biography a notable study in the religious history of the first half of the eighteenth century. CARL S. MEYER

LUTHER IN PROTESTANTISM TODAY. By Merle William Boyer. New York: Association Press, 1958. 188 pages. Cloth. \$3.50.

Boyer is an ordained clergyman of the United Lutheran Church and professor of philosophy at Carthage (Illinois) College. The purpose of this book is apologetic, a defense of Luther's principles in contemporary Protestantism. The divided state of Protestantism does not disturb the author, who sees in every denomination "a response to opportunity or the reaction to a problem situation." Therefore he believes that "denominationalism should be recognized as a positive achievement of Protestantism in the development of adjustment techniques in the world." Sensing the happiness of the enemies of Christianity in many communities at seeing the old churches close their doors, as the world wins its victories, he takes comfort in the fact that though the old-line denominations die out, the church is not destroyed. "Where all appears to be lost," he says, the Assembly of God, the Nazarenes, or the Church of God steps in,

and the old churches are alive once more with activity, Bible study, sincere prayer." This he calls the Protestant way. If Luther were alive today, he would without doubt say of these denominations what he said of the Enthusiasts in his day. The Lutheran way is not the way of the Spirit and the Word, but the way of the Spirit through the Word and the Sacraments. If the old-line denominations would adhere to that way, there would be no need of replacing them with new sects in order that the church might live on. One should, however, give credit to these new denominations for honoring the written Word of God as God's revelation. That may be the explanation of some of their success. At least much of Luther's success depended on his respect for the written Word of God.

L. W. SPITZ

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section.)

Fairbairn's Imperial Standard Bible Encyclopedia. By Patrick Fairbairn. Volume VI: *Rei-Zuzims*. Grand Rapids: Zondervan Publishing House, 1957. 397 pages. Cloth. \$4.95. With the publication of this volume, the 1957 photolithoprinted reissue of *The Imperial Bible Dictionary* of 1891 is completed.

Luther's Commentary on Genesis. Translated by John Theodore Mueller. Grand Rapids: Zondervan Publishing House, 1958. Volume I, 400 pages; volume II, 366 pages. Cloth. \$5.95 each.

The Later Herods: The Political Background of the New Testament. By Stewart Perowne. London: Hodder and Stoughton, 1958. xvi and 216 pages. Cloth. 25s.

Contemporary Evangelical Thought. Edited by Carl F. H. Henry. Great Neck: Channel Press, 1957. 320 pages. Cloth. \$5.00.

Daniel. By G. Coleman Luck. Chicago: Moody Press, c. 1958. 127 pages. Paper. 35 cents.

A Handbook of Christian Theology: Definition Essays on Concepts and Movements of Thought in Contemporary Protestantism. Edited by Marvin Halverson. New York: Meridian Books, 1958. 380 pages. Paper. \$1.45.

Calvin: Commentaries. Edited by Joseph Haroutunian. Philadelphia: The Westminster Press, 1958. 414 pages. Cloth. \$5.00.

Evangelisches Kirchenlexikon. Edited by Heinz Brunotte and Otto Weber. Fascicles 28/29: *Pachelbel-Pommern*. Göttingen: Vandenhoeck und Ruprecht, 1958. 96 pages. Paper. DM 9.60.

Catholic Subject Headings: A List Designed for Use with Library of Congress Subject Headings or the Sears List of Subject Headings. Edited by Oliver L. Kapsner. Fourth edition. Collegeville: St. John's Abbey Press, 1958. xxi and 418 pages. Cloth. \$7.50.

From Bossuet to Newman: The Idea of Doctrinal Development. By Owen Chadwick. New York: Cambridge University Press, 1957. x and 254 pages. Cloth. \$5.00.

Conscience on Campus: An Interpretation of Christian Ethics for College Life. By Waldo Beach. New York: Association Press, 1958. 124 pages. Cloth. \$2.50.

Christ Our Passover: The Liturgical Observance of Holy Week. By John T. Martin. London: SCM Press (Naperville: Alec R. Allenson), 1958. 94 pages. Paper. 8/—.

Religious Drama II: Mystery and Morality Plays. Edited by E. Martin Browne. New York: Meridian Books, 1958. 317 pages. Paper. \$1.45.

Religion and Faith in Latin America. By W. Stanley Rycroft. Philadelphia: The Westminster Press, 1958. 208 pages. Cloth. \$3.75.

The Meaning of Christ. By Robert C. Johnson. Philadelphia: The Westminster Press, 1958. 96 pages. Cloth. \$1.00.

Man's Estimate of Man. By E. H. Robertson. Richmond: John Knox Press, 1958. 128 pages. Cloth. \$2.25.

Tertullien: Traité de la prescription contre les hérétiques. Edited by R. F. Refoulé; translated by P. de Labriolle. Paris: Les Editions du Cerf, 1957. 165 pages. Paper. Price not given.

Changing Values in College: An Exploratory Study of the Impact of College Teaching. By Philip E. Jacob. New York: Harper and Brothers, 1957. xvi and 174 pages. Cloth. \$3.50.

A Brief History of the Presbyterians. By Lefferts A. Loetscher. Revised and enlarged. Philadelphia: The Westminster Press, 1958. 125 pages. Paper. \$1.00.

Low Voice Number Two. By John W. Peterson. Chicago: Moody Press, 1958. 32 pages. Paper. 75 cents.

Cooperative Evangelism: Is Billy Graham Right or Wrong? By Robert O. Ferm. Grand Rapids: Zondervan Publishing House, 1958. 99 pages. Paper. 75 cents.

I Found the Ancient Way. By Manuel Perez Vila. Chicago: Moody Press, c. 1958. 128 pages. Paper. 35 cents.

Luther's Works: American Edition. Edited by Helmut T. Lehmann. Volume 40: *Church and Ministry II*; edited by Conrad Bergendoff. Philadelphia: Muhlenberg Press, 1958. xv and 410 pages. Cloth. \$5.00.

Six Talks on Family Living. By Henry R. Brandt. Chicago: The Moody Press, 1958. 126 pages. Paper. \$1.00.

The Prickly Pear: Mission Stories from Moslem Lands. By Eric G. Fisk. Chicago: The Moody Press [1958]. 159 pages. Paper. 50 cents. An unaltered reissue of the 1951 London edition.

Science Speaks: An Evaluation of Certain Christian Evidences. By Peter W. Stoner. Chicago: The Moody Press, 1958. 127 pages. Paper. 35 cents.

Seventh-day Adventists Answer Questions on Doctrine: An Explanation of Certain Major Aspects of Seventh-day Adventist Belief. Edited by a Committee. Washington, D. C.: Review and Herald Publishing Association, 1957. 720 pages. Cloth. Price not given.

Essentials in Christian Faith. By John B. Harrington. New York: Harper and Brothers, 1958. xiii and 299 pages. Cloth. \$4.00.

Man's Ultimate Commitment. By Henry Nelson Wieman. Carbondale: Southern Illinois University Press, 1958. x and 318 pages. Cloth. \$5.95.

The Man Who Believed God: The Story of Hudson Taylor. By Marshall Broomhall. Chicago: The Moody Press [1958]. 253 pages. Paper. 79 cents. An unaltered reprint of the 1929 edition.

Middle East Pilgrimage. By R. Park Johnson. New York: Friendship Press, 1958. xi and 164 pages. Cloth, \$2.95; paper, \$1.50.

With Open Face Beholding: Religious Essays and Poems. By Ester A. Steen. New York: Exposition Press, 1958. 102 pages. Cloth. \$3.00.

Religious Guidance. By Jacob Leibowitz. New York: Philosophical Library, 1958. xii and 100 pages. Cloth. \$2.75.

Barriers to Belief. By Norman F. Langford. Philadelphia: The Westminster Press, 1958. 96 pages. Cloth. \$1.00.

A History of Antony Bek: Bishop of Durham 1283—1311. By C. M. Fraser. New York: Oxford University Press, 1957. 266 pages. Cloth. \$6.75.

Georgius Agricola—Ausgewählte Werke. Band I: *Georg Agricola und seine Zeit.* By Helmut Wilsdorf. Berlin: Deutscher Verlag der Wissenschaften, 1956. xvi and 335 pages; plus 79 plates. Cloth. Price not given.

Jesuiten—Gott—Materie: Des Jesuitenpaters Wetter Revolte wider Vernunft und Wissenschaft. By Georg Klaus. Berlin: Deutscher Verlag der Wissenschaften, 1958. 261 pages. Cloth. Price not given.

They Wrote on Clay. By Edward Chiera; edited by George G. Cameron. Chicago: University of Chicago Press, 1957. xv and 235 pages. Paper. \$1.25.

Separated Brethren: A Survey of Non-Catholic Christian Denominations in the United States. By William J. Whalen. Milwaukee: Bruce Publishing Company, 1958. x and 284 pages. Cloth. \$4.50.

Segregation and the Bible. By Everett Tilson. Nashville: Abingdon Press, 1958. 176 pages. Cloth, \$2.50; paper, \$1.50.

The Protestant Era. By Paul Tillich; translated by James Luther Adams. Abridged edition. Chicago: University of Chicago Press, 1957. xxvii and 242 pages. Paper. \$1.50.

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